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# IACOBS VOW, OPPOSED TO THE VOWES OF MONKES AND FRIERS.

The first Volume in two Bookes;

*Of the Holy Scripture,  
And  
Euangelicall Counsels.*

WRITTEN IN FRENCH BY M<sup>r</sup>.  
GILBERT PRIMEROSHE, MINISTER  
of the Word of God in the Reformed  
Church of Burdeaux.

*And*

TRANSLATED INTO ENGLISH  
by JOHN BVLTEEL Minister of the Gos-  
pell of Iesus Christ.



---

August. de Trinit. lib. 4. c. 6.

Contra { *Rationem,*  
          { *Scripturas,*  
          { *Ecclesiam,* } *Nemo* { *Sobrius,*  
                          { *Christianus,* } *Senferit.*  
                          { *Pacificus,*

2. COR. 13. 8.

*We can doe nothing against the truth, but for the truth.*

---

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be sold at his shop vnder Saint *Peters* Church in Corne-hill,  
and in Popes-head Alley. 1617.



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AND THEIR

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CLAUDE BERNARD, MINISTER

OF THE VIOLENT OF GOD

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Printed by John B. Bernard, at the New Church in London.  
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# TO HIS DEARE AND LOVING BRETHREN,

Mr. JAMES BVLTEEL AND Mr. PETER

BVLTEEL, Merchants; I. B. wisheth increase of externall prosperitie, and internall peace, and comfort in this life, and eternall felicitie in the life to come, through our Lord Iesus Christ.



*A* L Scripture is given by inspiration <sup>a</sup> 2 Tim. 3. 16. of God (deare and louing Brethren) <sup>b</sup> Heb 6. 5. and is profitable for doctrine, for <sup>c</sup> Psal. 119. 108. proofe, for correction, for instruction in <sup>d</sup> Heb. 4. 12. righteousnesse, that the man of God <sup>e</sup> Colos. 1. 5. may be perfect, thoroughly furnished <sup>f</sup> Heb. 5. 13. vnto all good worker. And therefore the <sup>g</sup> Act. 14. 3. same Scripture is called, <sup>h</sup> Act. 13. 26. the good <sup>i</sup> Psal. 19. 7. Word of God, <sup>k</sup> the sweete Word, <sup>l</sup> 2 Tim. 3. 16. the <sup>m</sup> Psal. 19. 8. quicke and powerfull Word, <sup>n</sup> the Word of truth, <sup>o</sup> the Word of righteousness, <sup>p</sup> the Word of grace, <sup>q</sup> the Word of saluation, <sup>r</sup> making wise the simple, <sup>s</sup> yea, <sup>t</sup> wise vnto saluation through faith which is in Christ Iesus; <sup>u</sup> conuertyng the soule, reioycing the heart, <sup>v</sup> enlifering the eyes, <sup>w</sup> instructing vs, and <sup>x</sup> making vs to feare God, <sup>y</sup> tendering in vs <sup>z</sup> faith, <sup>aa</sup> consolation, hope, patience, <sup>ab</sup> hauiing eternall life, <sup>ac</sup> for by it wee beleeue in Christ Iesus, and <sup>ad</sup> beleeuing we haue life through his name. Hence it commeth to passe, that the holy Scripture is for diuers considerations diuersly termed of the Fathers, both ancient and moderne; A long Epistle which the Creator sendeth to the creature. The Te-

*The Epistle Dedicatorie.*

flament of God the Sonne. The Librarie of God the holy Ghost. The booke of true loue, wherein God vnfoldeth his loue vnto man. The mirror of Diuine grace and mans misery. The rich Treasury of the King of glory, wherein is the spiritual Manna, the Bread of life common to the perfect ones; and to the young ones; where is *Iacobi* Well, out of the which the learned and the simple may drinke; where are meates for all ages, the sincere and wholesome milke of the Word (the two Testaments being the two breasts of the Church of God) for the new borne babes, and strong meates for them that are of full age; where are remedies for all euils, preseruatiues to keepe vs from diseases, plasters to heale our wounds, weapons against tentations, & heresies, a sword to kill hereticks, a touchstone of truth to display error, an exact rule of all things, the Mistrie of faith and of vertue, a lanterne to direct our steppes, an anker in time of tempest. Yea, the Scripture is called Paradise, God sometimes *walked in Paradise* (saith Saint Ambrose) and now God walketh in Paradise when I reade the Scripture. Genesis is a Paradise, wherein the vertues of the Patriarkes doe branch forth: Deuteronomie is a Paradise, wherein the Law doth sprout forth. The Gospell is a Paradise, wherein the tree of life doth bring forth good fruite. And truly well may it be called a Paradise: for the godly person can in no place finde a sweeter and pleasanter refreshing then in the Paradise of the holy Scriptures; where the tree of knowledge is, not of that that was forbidden, but of that which is appointed of God for the elect; where standeth in the middes the tree of life which is Christ. The dore whereunto is not kept close by Cherubine, and the fierie sword, but it is opened by the iustinct of the holy Spirit, and the light of the Gospell to all that be hungry; where the riuers be of liuely waters, whereof the Church of the faithfull is ouerflowne and cherished, and where the mindes of the godly are enriched with most fine gold, and precious stones, that is with the riches of heavenly graces; where be trees of all sortes faire to the eye and sweete to the taste, trees planed by God, handsome and fruitfull, that is the Patriarkes Prophets, and Apostles; where the aire passeth very smooth and calme, I meane the breathing of the holy Spirit, most sweetly, cherish-

*¶ Ambros. ep. 41.  
Deambulabat  
Deus in Para-  
diso, & nunc de-  
ambulat in Pa-  
radiso Deus  
quando scriptu-  
ras lego.  
Paradisus Ge-  
nesis, in quo vir-  
tutes pullulant  
Patriarcharum  
Paradisus Deu-  
teronomium, in  
quo germinant  
legis precepta;  
Paradisus E-  
uangelium, in  
quo arbor vita  
hauri fructus  
facit.  
Muscul. loc.  
Com. cap. 20. de  
Scriptis.*

*The Epistle Dedicatorie.*

cheereth the hearts of the dwellers in this Garden, where the voice of God is walking and seeking the saluation of the seduced man, not crying this onely; *Adam*, where art thou? but calling all men also vnto him, instructing and teaching the ignorant, correcting and prouoking to amendment them that do sinne, shewing vnto them that bee deceiued the tree of true knowledge, leading them that bee subiect vnto death and destruction vnto the tree of life, raising vp them that are fallen, comforting the carefull, and refreshing them that bee wearie. The Garden of Eden, out of the which *Adam* was thrust for his disobedience, had scarcely the shadow of the true pleasure, which the Elect doe enjoy in this garden of holy Scripture; wherein they heare the voice of God, they see the appearings of Angels, they bee conuersant with the holy Patriarkes and Prophets, with Christ himselfe, and the Apostles, and do feede on the tree of life, not onely taking no hurt, but exceeding profit, being made partakers of it for euer. But as the old Serpent inducured to banish our first parents out of the corporall and terrestrial Paradise, so hath he laboured to banish his posteritie out of the spiritual and heauenly Paradise of the holy Scripture, depriving them of the use, profit, and consolation thereof. Witnesse the *Circumcellians*, who seduced by this old Serpent, and brought into a distaste & dislike thereof, contumeliously refused, and contumeliously reiected, yea, defaced and burnt the Scripture. If a wicked Souldier and an Heathen was beheaded by the Commandement of *Commanus*, an Heathen governor of Iudza, for tearing a copie of the booke of the Law of *Moses*, at the sack of a Towne? What were these wicked hereticks, (not heathen but Christians, though vnder that name worse then Heathens in their Antichristian proceedings) worthy of, for not onely refusing to enter into this spirituall Paradise of holy Scripture, but also for defacing and burning it? Surely they deserued to bee shut out of the heauenly Paradise, their names to be defaced out of the booke of Life, and they to be cast into the lake of fire and brimstone, and there to burne for euer and euer. For if any man take away from the words of the booke of this Prophecie, which is not so much as to deface or burne the whole booke, God shall take away his part out of the

*Aug. contra Pelil. lib. i. c. 27.*  
*Ioseph. Antiq. lib. 20. cap. 4.*  
*Reuel. 22. 19.*

*The Epistle Dedicatorie.*

the booke of life, and one of the holy Citie. Neither were these alone, for others reiected the booke of God either in whole, or in part, though not with such conceipt and contumely. = Si-

\* Epiph. lib. 1. tom. 2. heref. 21.

Omnes vero qui veteri testa-

mento credit

mortem subire.

\* August. de bo-

no Perse. lib. 2. c. 11.

\* Epiph. lib. 1. tom. 2. heref. 33.

\* Caluin. in

harm. Euang.

Ioseph. Anti-

quit. lib. 18. c. 2.

Paulus Eber. de

Relig. & Repub.

Iudeor.

\* Epiph. lib. 1. tom. 1. heref. 9.

\* Cyril. catech. 18

\* Tertul. aduers.

Iudeos.

\* Irene. lib. 1. c. 26. Solo eo

quod est secun-

dum Mattheum

Euangelio volun-

tur.

\* Tertul. lib. de

prescrip. heref. c. 51.

Irene. lib. 3. c. 11

\* Ibidem.

\* Epiph. lib. 2. tom. 1. heref. 51.

\* Eusebius.

\* August. lib. de

utilit. cre-

dendi.

\* Tertul. de prescrip. heref.

\* Irene. lib. 1. c. 26.

\* Epiph. lib. 2. tom. 3. heref. 42.

\* Irene. lib. 1. c. 29.

\* Tertul. aduers. heret.

c. 51. Solum Euangelium Lucae nec tamen totum recipit, Apostoli Paulus neque omnes neque totas E-

mon Magnus with the Simonians his disciples; Cerdon, Carpo-

crases, Basilides, & Maniches and Marcion with their Sectato-

res, reiected all the Canonick bookes of the old Testament,

The Protegnats refused the fine booke of *Moses*. The Sad-

duces received onely the fine booke of *Moses*; so did the

*Samaritans*, though some hold they received the Prophets al-

so; whereas the *Apollonians* reiected both the Law and the

Prophets. The *Nicolaitans* reiected the booke of *Psalmes*,

some of the *Rabbins* denied the booke of *Iob*. *Porphyry* despised

*Daniel*; the *Anabaptists* refuse *Ecclesiastes*, and the booke of

*Canticles*. Again, the *Jews* condemned the whole new Te-

stament. The *Ebionites*, of the Evangelists embraced onely

the Gospell of Saint *Matthew*. *Cerintus* received none but

*Mark*. *Cerdon* and *Marcion* onely *Luke*. The *Valentinians*

the Gospell of Saint *John* onely. The *Allogians* of all

other had Saint *Iob* Gospell. The *Tatians* accepted one-

ly the Acts of the Apostles; which booke of all others, the *Ser-*

*varrian* hereticks reiected, and the *Manichians* refused; so did

*Cerdon*. The *Ebionites* could not away with any of *S. Pauls*

workes; The *Marcionites* received but ten of Saint *Pauls* E-

pistles, reiecting those vnto *Timothie*, *Titus*, and the *Hebrews*,

defacing also those places both in Saint *Luke* and the Epi-

istles which they embraced, that concerned either the Diuinitie

or Humanity of our Sauiour *Iesus Christ*, which *Cerdon* his

Master practised before, neither embracing all Saint *Pauls* Epi-

stles, nor wholly those he embraced. Others reiected *S. Iames*

Epistle and *S. Iude*; others the two last Epistles of *S. John*; yea,

some all Saint *Johns* Epistles, with his booke of *Revelations*, as

the *Allogians*, which booke *Cerdon* also reiected. On the o-

ther side, others have added vnto the booke of God other

bookes, as necessarie vnto saluation. The *Gospels* of *Iames*,

*Peter*,

*John*,

*Matthie*,

*Mark*,

*Luke*,

*Acts*,

# The Epistle Dedicatory.

Peter, Andrew, Barnabas, Nicodemus, the Cawons of the Apo-  
 stles, the Acts of Paul, Peter, Philip, Andrew, Thomas, which  
 two last bookes the hereticks called *Apostolici*, did vse very  
 much, and did take from thence their heresies. The *Revela-<sup>Epiphan. be-  
 ref. 61.</sup>*  
 tions of Peter, Paul, Philip, Thomas, Symon; the Revelations,  
 Doctrines, Manifestations, Mysteries, Traditions of *Monsieur*,  
*Marcion*, *Manicheus*, *Valentinian*, *Ebion*, *Apelles*, and such  
 like hereticks; and so diuers haue added diuersely vnto the  
 Word of God their owne words and traditions; whereas the  
 Lord saith, *Ye shall not add vnto the Word which I commaund  
 you; for if any man add vnto these things, God shall add vnto  
 him the plagues that are written in this booke.* Notwithstan-  
 ding as the ancient hereticks haue delt impiouly with the  
 Scripture by their additions & traditions, as also by their sub-  
 straction and detraction; so doe the moderne hereticks, name-  
 ly, the *Papists*, deale with the Scripture, detracting from it, and  
 adding to it; for as Saint *Ierome* saith, *this is the practice of  
 hereticks; that when they are convinced of treachery, they betake  
 themselves to railing; so these wranglers perceiving themselves  
 conuicted by the Scripture, doe as they of whom Irenaeus Turrianus lib. 1.  
 speaks, set vpon the Scripture is selfe, taxing it of ambiguitie,  
 and as hauing no authoritie, intending, as Saint *Austin* saith  
 no other thing, then to bring the authoritie of the Scripture to  
 naught; therefore they called the Scripture dead inke, a cer-  
 taine bare letter, a dead letter that killeth, the blacke Gospell,  
 and inkie Diuinitie, a dead and dumb thing, an vncertaine mu-  
 table mute and dumbe Iudge, a nose of waxe, a leaden ruler,  
 Sphinxes riddle, a sword in a mad-mans hand, the apple of dis-  
 cord, yea, a Fable by Pope *Leo* the 10, O what advantage hath  
 this Fable of Christ brought vs? being of no more credit and  
 authoritie then the Fables of *Aesop*, without the approbation  
 of the Pope and of the Church. And these reproches and blas-  
 phemies are not maintained by the vulgar sort onely, but also  
 yea especially by their Diuines, Popes, Bishops, Cardinals; for  
 Cardinall *Bellarmino*, and Cardinall *du Perron* haue written  
 against the sufficiency and perfection of the Scripture, the one  
 spending a whole Chapter, the other a small Treatise to proue  
 the insufficiency and imperfection thereof; whereas is the  
 Christ*



All sufficient word of God he truely and perfectly rule of our vnderstanding, the pillar of our faith, the firme and sure anker of our hope and saluation, sufficient both for our saluation (which some Papists doe confesse) and for our instruction; which they denie; witnesseth *Romus*, who examining this glorious Martyr *Master Hawkes*, said, that he was a right Scripture man, and would haue nothing but Scripture, and his Chaplaine said, he would haue nothing but his little pretie Gods Booke; and is it not sufficient, saith *Master Hawkes* for my saluation? Yes, saith he, is sufficient for our saluation, but not for our instruction. *Master Hawkes* answered, God send me the saluation, and you the instruction. And surely it is sufficient not onely for our saluation, but also for our instruction, for if it is sufficient for saluation; how can it bee insufficient for our instruction? therefore the Apostle *Saint Paul* teacheth vs both the one and the other, saluation and instruction by the Scriptures; for first he saith, *The holy Scriptures are able to make vs wise vnto saluation through faith which is in Christ Iesus*. Behold here, the Scriptures are sufficient for our saluation; and not onely for our saluation, but also for our instruction, for he saith, *able to make vs wise vnto saluation*, that is, to instruct vs to saluation, yea in the next verse he saith, that the *Scripture is profitable for instruction in righteousness, that the man of God may be perfect*. Behold, the Scriptures sufficient and profitable for our instruction; and not onely profitable to the man of God, to the Doctor, the Minister, and the learned; but also profitable to the ignorant, simple, and vulgar sort; for *it maketh wise the simple*; and therefore the reading thereof appertaineth as well vnto the ignorant and vnlearned, as vnto the learned; for if it appertaineth but vnto the learned to reade the Scriptures, it appertaineth then vnto none to reade them; for no body is learned before he haue read them; we reade not the word of God because we are learned, but to become so. And therefore the *Papists* doe wrong the people of God, depriving them of the readding of the Scripture; lest, say they, the Porters, Coblers, Bakers should be Prophets; farre vnlike to *Moses*, who wisht, *that all the Lords people were Prophets; and that the Lord would put his Spirit upon them*; but very like the *Bafilidians*, whose

steppes



# The Epistle Dedicatory.

Hepper they follow; who (as *Isidore* and *Ephraim* write) did hide their doctrines: We are men, said *Basilides*, all the rest are hogs and dogges; Cast not therefore (said he) your pearls before swine, nor give that which is holy unto dogges: which was to confesse openly, that he himselfe was one of the Church, calling all those that are of the Church swine and dogges. Yes, in hindering the people of God to enter into this sweete Paradise of holy Scripture; they are like the *Scribes* and *Pharisees* their forefathers, against whose our Saviour Christ pronounceth this word, *Woe unto you Scribes and Pharisees hypocrites, for ye shut up the kingdom of heaven against men; for ye neither goe in your selves, neither suffer ye them that are entering to goe in.* Besides as they have detracted from the Scripture by their blasphemous reproches, accusing it of infirmitie and imperfection, so have they also added unto it. For as *Marcellus* hath said, he did abolish the excellent Lawes of *Casare*, and made void his Testament; yea, when the Senate had ratified the Actes of *Casare*, hee added to *Casars* Actes what hee listed, and would have it to stand as sure, as if *Casare* himselfe had enacted it. So these itane endeavoured to abolish the Law of God, to make void the Testament of our onely *Casare* and Saviour Christ, and have added to his Testament what they listed, and will have them to stand as sure, as if Christ had enacted them. Yet they would make vs believe, that they doe much in remembrance and honour of Christ; and that they love him; so first, they adde unto the Canonickall books of the Scripture, other books that are not Canonickall, but Apocrypha; because they finde in those books many things to serve their rites, for the maintaining of their heresies, which they cannot finde in the Canon of the Scripture. Secondly, because this is not sufficient, they adde their traditions and determinations; yea, their gospells, whereas all addition of Gospells to the onely true Gospell is execrable. Some, as the begging *Friers*, disciples of *Saint Dominic* (and *Saint Francis*, invented and published forth a booke full of horrible blasphemies, which they named the Gospell of the holy Ghost, or, the churchs Gospell, full of their own speeches and abominable errors, teaching that Christs Gospell was not to be compared unto it, and that the Gospell of

*Jrena. lib. 1. cap. 23.*

*Epiph. hares. 34*

*\* Matth. 23. 13*

*\* Bernard in Cant. serm. 65.*

*At istud aperit*

*faueri est se non*

*esse de ecclesia,*

*qui omnes qui*

*de ecclesia sunt*

*canes censet &*

*porcos.*

*\* Matth. 23. 13*

*1 Cicero orat. 44.*

*in Anton. Phil.*

*lip. secunda.*

*13 Cesaris leges*

*caus. praefares*

*curant.*

*14 Testamentum*

*in ista fide. 1661*

*1661. 1661. 1661.*

*1661. 1661. 1661.*

*1661. 1661. 1661.*

*1661. 1661. 1661.*

*1661. 1661. 1661.*

*The English Dissenters.*

Christ should be preached but false yeeres; so they opposed the Gospel of the holy Ghost, to the true Gospel of the holy Ghost: their eternal Gospel such that Gospel, which is called the everlasting Gospel, as he promised unto them that dwell on the earth, and so every Nation; and kindred, and language, and people, and they came unto the end of the world; who not their Gospel was the Devil that impure spirit, as you may see in the everlasting Gospel, but was soon refuted by *Guilielmus de Sane. de Amore*, condemned by the Pope, & secretly burnt: Others call the Determination of the Church the Gospel, some maintaining, that the Popes Decretall Epistles are as hee obtained among the Canonick books, and made equal with the Scripture. Some making their humane ordinances equal with the Scripture in authority. Others professing them before it, and maintaining, that the authority of Ecclesiasticall traditions hath more force and efficacy to assure us therein in all controversies then the Scripture. Thus hee heretike in *Thomassin* maintained, that the truth could not be found in the Scripture, by such as were ignorant of tradition; and the great mysteries of faith were not by the Apostles committed to his Disciples, but by word of mouth, and not by writings. *Adamus* confessed, that he admitted all the Scripture, yet hee feined over, and besides, that the *Compendium* was come, to perfect that which was but begonne: and so did add unto the doctrine of the old and new Testament certaine other observations of his pretended Paraclete, which might be such a holy Ghost as that of *Simon Magus* was, or such a one as was carried in palle in a cloke-bagge from Rome to Trent. The *Henricians*, *Martins*, and *Calixtinians*, did invent a new branch out of the Greek Alphabet, maintaining that the truth could not be found out without these characters; and that the fulness & perfection of truth was contained in these letters: for which cause Christ said, I am A, and O; The *Horticks*, *Calixtinians*, *Henricians*, *Apollis*, *Adrianians*, and *Calixtinians*, did boast, that they had received many blessings and revelations without Scripture: *Enochius* tells us, that the *Henricians* did boast, that his doctrine was drawn from the Apostolicall tradition. *Clement*, *Adrianians*, and *Calixtinians* did boast, that they did

• *Enoch. lib. 5. c. 18.*  
• *Clem. Alex. Strom. lib. 7.*

and O

(d)

did.

*The Epistle Dilectissimi.*

did glory in that he had a certain *Gladius* for his teacher, who had served as an interpreter to *S. Peter*; that *Valentine* did vaunt to have been *Saint Paul's* auditor; that the *Marcionites* did brag that they were the disciples of them that had seen and heard the Apostle *Mattias*, of whom they held, observed, and taught their doctrine. In a word, as the *Scribes* and *Pharisees* esteemed the traditions of the Elders, the *Rabbins* their *Cabalá*, the *Mouranists* the new Comforter; these Hereticks their revelations and traditions to be necessary to salvation, without the which the truth could not be learned out of the Scripture. So the *Papists* doe maineaine, that the sacred and Canonically Scripture is not sufficient to prove matters of faith and charity, and therefore haue recourse vnto traditions and the unwritten word, which are necessary to saluatiō. But as the holy *Fathers* did accuse, & that iustly, *Samosatenus*, because 7 *Euseb. hist. lib. 7 cap. 30.* that departing from the Canonically bookes, hee had been author of an hereticall doctrine, and had not followed the Apostolicks doctrine. Euen so may wee accuse the *Papists*, who haue corrupted the word of God by their traditions and fables, and straying from the Scripture, haue strayed from the truth. And surely it is no maruell if they erre, so long as they forsake the sea-mans compass, without the which all things are to vs vncertaine: yet such it were a wonder; yet more thewa wonder, if without that compass they could hold their course, and not suffer ship wracke against the rockes, the sands, and the vnkowne shores of humane traditions. For as *Plutarck* saith, The Historiographers which doe set forth the description of the earth in figure, are wont to place in the lowermost part of their mappes the furthest distant regions vnkowne vnto them, and to make in the margent such like notes and reasons as these; beyond those countries are nothing but deep dry sands without water, full of soules ill-favoured venomous beasts, or much mud vnnavigable; or Scythia forsaken for cold. Euen so say wee; The Scripture is a map, containing a description of the place of our sojourning herein this vale of misery, of our journey to our heavenly Ierusalem, containing all things necessary for vs in this our pilgrimage, both for our instruction and saluation. Beyond the Scripture, and without

*Plutar. in vita  
Tibei, in prin-  
cip.*

the mappes heretofore in the lowermost parts and borders of  
mappes, where is nothing but *terra incognita*, unknowne land,  
and dry desert full of barren sands of humane traditions; no-  
thing but stinking pooles full of venomous and cruell beasts:  
that is to say, of false opinions, and detestable heresies; nothing  
but unknowne and doubtfull waies, the mother of all kind of  
errors. Beyond this Scripture, there is nothing but *scriptura in-  
cognita*, the unknowne and unwritten word and traditions;  
dangerous gulphes and whirling pooles, where the anker of our  
faith can have no hold, where all our founding plummetts are  
found too short, and where wee must of necessity make ship-  
wracke of our faith; and therefore wee keepe our selues within  
the mappe and compass of the Scripture, the sea-mans com-  
pass in rule of our sollicitie, the bridle of our discourse, the li-  
mit of our faith for our safety, lest wee should be tossed and  
cast vpon some unknowne shoale, & so perish, & we rest our selues  
in the harts of the Catholicks faith, where is no tempest of tradi-  
tions, decrees, Counsels, and traditions; we answere, that we re-  
cite them not, because they are not described nor contained  
in the mappes of the holy Scripture; if they accuse us, as the  
Pharisees and Scribes did the Disciples of Christ, because we  
make not according to the tradition of the Elders, how trans-  
gresseths we, will answere them with Christ: Why doe you  
also transgress the commandment of God by your tradition? In  
vaine do ye worship God, teaching shaddoies, the com-  
mandments of men. If they reprove us because we do will haue  
no more then Scripture teacheth, as euen at Christ hath left  
behind, we will answere: He that teacheth vs otherwise, wee  
will not beleue him. If they call vs Heretickes, wee will con-  
fesse with Saint Paul, that *after the way which they call heresie,  
I worship the Lord of our fathers, believing all things, which  
are written in the Law and the Prophets, Nay, they themselves  
are Heretickes, because they doe not beleue all the things  
that are written in the Law and the Prophets, but doe obsti-  
nately defend grieuous errors, against the manifest authority  
of the holy Scripture, and sheweth them, and adde vnto*

*August. Hypo-  
nost. articl. 6.  
Sede in postu  
fidei catholica,  
ubi te nulla pos-  
sit fluctuosa cu-  
riositatis tempe-  
stas turbare vel  
mergere.  
b Matth. 23. 3  
Marke 7. 5. 7.*

*o Fox. pag. 144  
Boncr.  
d Thomas  
Hawkes.  
a Act. 24. 14.*

*f Fulke against  
the Rhemists.  
Tit. 3. 10.*

## The Epistle Dedicatory.

them, teaching another doctrine, another Gospell, and therefore are accursed: for if any man preach another Gospell unto <sup>Gal. 1. 8.</sup> you then, that which you have received, let him be accursed. And, if any man add unto these things, God shall add unto him the <sup>Reuel. 12.</sup> plagues that are written in this booke. If any man shall take away from the words of this booke, God shall take away his part out of the booke of life, and out of the holy City, and from the things which are written in this booke. <sup>18. 19.</sup>

But the *Romanists* doe not only detract from Scripture and adde vnto it, but they peruert it also by their false glosse, and irregular expositions, which they *wrest vnto their owne destru-<sup>1 2. Pet. 3. 16.</sup>* ction, as *S. Pater* saith; witnesse the point of Euangelical Counsels, which they display to set forth their workes of supererogation, the supererogation of their workes, placing them above the perfection of the Law, the Law of perfection; though some of them denie any perfection in them, and maintaine that they doe auail but instrumentally, accidentally and secondarily to perfection, whereas *perfection doth consist essentially in<sup>1 Thom. Aquin.</sup>* precepts, and that precepts doe auail primarily and essentially to perfection. And although the beginning, the author, the counsellour, the name, & the definition of Euangelicall Counsels are not to be found in the Scripture, yet they would make vs beleeue, that these things are there to be found, though they varie in regard of the Author thereof. For *Antoninus* Arch-<sup>2. 2. Artic. 5.</sup> bishop of Florence makes Saint *Dominick* a Spaniard the first inuentor of Euangelicall Counsels, and describes not onely Saint *Dominicks* conformatie with Christ, in his birth, in his miracles, in his authoritie and power (therefore was hee called *Dominicus*) and his visions which he saw flust full with fond fables, and impious fables of horrible blasphemies: but hee tells vs also ouer and besides, strange things of him before hee was borne; for he was more manifestly declared, and particularly

nes illorum dupliciter cernuntur: ad cunctos, quarum una erat admodum religio in habitu ordinis  
predicatorum cum illis in manu, altera fuit in nomine habebat Apostoli Pauli, prout pingebatur,  
super quam scriptum erat agnus Paulus dicit sanctus, sub figura vero ad pedes se, prout illum stat ad  
Christum. Super figuram alteram scriptum erat, Agnus Dominicus, sub illo vera Facilis iter per  
viam nec miraris de scriptura beatiificandi, quia doctrina Pauli, sicut et ceterorum Apostolorum erat  
ad vitam inducere ad filium, et observantiam principum. Doctrina Dominici ad observantiam  
consiliorum, et adeo facilis per ipsam iter ad Christum.



described by a certain picture which was found in the Church of S. Mary at *Seville*, where before Saint *Dominick* was painted the images of two men were some of all men, whereof the one did represent a man very religious in the habit of the order of the Preaching brethren, with a Lillie in his hand; the other had the resemblance of the Apostle *Paul*, as he is usually portrayed, on the which was written, *Saint Paul* and this underneath, *By this man may ye come to Christ*; upon the other image was written *S. Dominick*, and underneath, *But by this you may come easier*; neither must you marvel at this, with *Augustinus*; for Saint *Pauls* doctrine, as of all the other Apostles, led but to faith, and the keeping of the Commandments: but Saint *Dominicks* doctrine should lead men to the observing of Evangelicall Counsels, and therefore the easier way to come to Christ by him. O intollerable blasphemies! But some goe higher, and make the *Apostles* inuention, professors, observers, yea, and Counsellors of Evangelicall Counsels, and so reject the former opinion, which maketh the *Apostles* to be leaders but to faith, and the keeping of the Commandments; and not of Counsels. Surely the *Apostles* were no observants of Evangelicall Counsels, they never begd, but laboured with their hands, and the greatest part of them were married. Indeede there was an error of those, that called themselves *Apostolici*, as imitators of the *Apostles*, and termed themselves *Apostolici*, because they renounced their wives and goods, dwelling onely in Cilicia and Phrygia, being the off-spring of the Tatian and Eucratian hereticks, who made the observation of these things necessary, affirming that none could be saved, that lived not single and in poverie as the *Apostles* did, and rejecting those that did it not. Such *Apostolici* there were, but no such *Apostles*. But some goe a straine higher, and make our Lord and Saviour Iesus Christ, not onely a Commander, or rather Counsellor, but also a chiefe observer of Evangelicall Counsels. But *who hath been his Counsellor? who hath taught and instructed him? who is the wonderful Counsellor, the mighty God, the everlasting Father?* To what end should he have practised Counsels? what, either to shew any imperfection of the Law by any new edition, or addition to that Law which is most perfect,

*Epiphanius*  
heref. 61.

*August. heref. 40*

*1 Jo. 10. 23.*

*1 Jo. 9. 4.*

## The Epistle Dilectissimi.

perfect; for this can attain an higher degree of glory in heaven; but they desire not therefore Christ's example is vainly alleged for the practice of Evangelicall Counsels, which he never practised. Secondly, they erre in the baptizing of their Counsell, naming the Evangelicall; for they say, these Counsels are of the Law, which they divide into precepts and Counsels, and suppose thereof, and secondly, they say the Bontches, it is, were observations of Evangelicall Counsels under the Law. Thirdly, they receive no end, but works; now all works are of the Law, and if of the Law, they then are precepts, not Counsels. If then they are of the Law, they should bee called Law-Counsels; and if Legall, then not Evangelicall, because of the maine difference of the Law and the Gospell. But as they are not Evangelicall, nor of the Gospell; so are they not Legall, nor of the Law, according to their owne position and rule, because they say, they are Evangelicall; and therefore cannot be of the Law, by reason of the difference about mentioned. Secondly, the Law, first, commands alwaies, and never counsels. Secondly, it binds men to the observation thereof. And thirdly, all men. Fourthly, it threateth punishment. Now Counsels, say they, first, command not, but counsell onely. Secondly, they are arbitrarie. Thirdly, they are not for all men, but onely for some men. Fourthly, they threaten no punishments; and therefore Counsels cannot be of the Law by their owne rule. Thirdly, they erre in the difference which they put betweene Precepts and Counsels, first, that a Counsell is kept with greater difficulty then a precept, which is false; for it is harder to lye in his conscience, which is a Precept of perfection, then to give all his goods to the poore, which is a Counsell of perfection. Secondly, Counsels are arbitrarie, which is also false. *¶ In distinctione Counsels sunt arbitrarie, Divinus necessary, ut* *Plinius in Bel-*  
 these Counsels are say, humane Counsels are not arbitrarie, but *larm. 1. 172. Con-*  
 necessary, if they bee the Counsels of a superior to an inferior, *silium divinum*  
 our fathers to his sons; of a Master to his servant; of a *inferi necessitate*  
 King to his subjects, they are in such a condition; how *tem, humanum*  
 much more are the Counsels of the Queen to his viceroy, the *minime,*  
 King of Kings to his servants, of God to man. These Counsels *fore*  
 are his will, his Law and Commandment; and there-



**The Epistle Dialecticall**

1 *Prin. 1. 26. 27*  
28. 30.

2 *Psal. 107. 11.*

3 *Bernard. super*  
4 *Cont. ferm. 65.*  
5 *Euangelium ap-*  
6 *pellat? ad E-*  
7 *uangelium ibi.*

8 *August. in*  
9 *epist. 89. quest. 4.*

10 *1. Cor. 13. 3.*

11 *1. Cor. 13. 3.*  
12 *1. Cor. 13. 3.*  
13 *1. Cor. 13. 3.*  
14 *1. Cor. 13. 3.*  
15 *1. Cor. 13. 3.*

fore necessary. Thirdly, a Counsell not observed; hath no punishment; yes it hath. *1. Because ye have set at nought all my Counsell, I will laugh at your calamitie, &c. when your destruction cometh, then shall they call upon me, but I will not answer, They would none of my Counsell; therefore shall they come of the fruit of their own way.* *2. Because they contemned the Counsell of the most High; therefore he bringeth downe their heare with labour, they shall downe; and there was none to helpe.* Counsells therefore not observed haue punishment. Lastly they appeale vnto the Scripture for their pretended Euangelicall Counsells: vnto the Scripture they shall goe, which is not for them; but against them: for that of Saint Paul, 1. Cor. 7. is no Counsell, but his aduice and iudgement, and his iudgement is a Commandement; yea, admit it were a Counsell, it is a Counsell of the holy Ghost; and therefore a Commandement; and this is marvell that they all asse Saint Paul as a Counsellor of Euangelicall Counsells, seeing that *Antiochus* makes him but a Teacher of Faith, and of the Law, as we haue seene. And Christs Counsells to the young man, Matth. 19. and to the Church of Laodicea, Reuel. 3. were no Euangelicall Counsells: I set besides that, that of Saint *Antichrist*, called a Precept by Saint *Augustine* and many more, yea, a generall precept by *Gustavus de S. Amore*, and that a man may obserue that Counsell of giuing all to the poore, and yet haue no reward; and so no Counsell; for if a man giue all to the poore, will he haue a reward, he preferred him nothing: both of them are the Counsells of Christ; God and Man; and therefore Commandements, both of them necessary, and not arbitrary; both of them not observed without punishment; for the one was excluded out of the Kingdome of heauen, the other was the loss of Christs mouth, for not obseruing his Counsell; even by the Popes confession; *Woe* therefore that these places will not set as their thine for their pretended Counsells, and the distinction betweene the Precept of God, and the Counsell of God is fruitlesse and impotently according to their sense and meaning. Indeede there may be a verball and nominall distinction of the Counsells and precepts of God, but there can be no reall distinction of them. Precepts are Counsells, and Counsells are Precepts; at least particular precepts

## The Epistle Dedicatorie.

cepts, given to some in particular for some time, and some circumstance, for so Saint *Austin*, with some of the Fathers, yea, and Schoolmen and Papists too, call Counsels particular Precepts; and therefore Pope *Nicolas* the sixth confesseth, " that there are some Evangelicall Counsels expressed vnder the terme and prohibition of Precepts. " *Decret. lib. 5. tit. 12. cap. 3. Nonnulla Consilia Evangelica sub verbo & prohibitionis precepti.*

But this point of Evangelicall Counsels with that of the Scripture, is more largely handled in this first Volume of *Iacob's* Vow, the basis and ground of the ensuing volumes (the second beginning with the Treatise of Vowes, which shal come forth God willing, as soone as time and leisure will permit) which first Volume I haue translated, because I found the matter and subject thereof learnedly handled, and very necessarie, not onely for those that are without, but also for those that are among vs, who may see in this Treatise as in a glasse, the errors of the Church of Rome in the points of the Scripture and Evangelicall Counsels, with the refutation thereof. I alwaies liked that sentence of an ancient Father; It is, saith he, an act of modesty, not to aduance your owne inuentions, but to declare that which you haue receiued of those that haue gone before you; therefore I neuer made vow, that I would not put my hand to any Translation or Paraphrase, as *Du Bartas* did, which he did not long obserue, for he translated that roiall and diuine *Poem* of our dread Soueraigne, as he himself confesseth *\* The Lepanta.* in the Preface thereof: but haue had a desire to translate this booke, following therein the president and example of great men, Diuines, Knights, Lords, Ladies, yea, and Princes too that haue done the like.

The reason which hath moued mee (deare Brethren) to shroud this translation of mine vnder your names, is, because yee are both vnto mee, brethren of race, of place, and of grace, which contains more then can bee expressed, and is enough, yea, more then enough, to moue me to dedicate this booke vnto you; and therefore as God hath ioyned you both together in one of the neerest societies that can be, so haue I ioyned you both together in this Dedication. For, as *\* Hieron.* saith, this paper must not separate you, whom mutuall loue, yea, brotherhood hath combined together, whose life, loue, and affection, *ad Chromat. Non debet carta diuidere, quos amor mutuuus copulauit.*

*The Epistle Dedicatorie.*

\* *Ambros. in  
obit. Fratris sui  
satyri indiui-  
dus spiritus in-  
diuidus affe-  
ctus.*

\* *Quemadmo-  
dum hic omnia  
nobis fuere com-  
munia, ita illic  
quoque ius diui-  
dum nesciatis.*

as Saint *Ambrose* speakes, \* are vnseparated, and vnseparable; so that as you enioy a certaine communion among your selues, so here you shall not haue a diuision. Accept then this small present (which though it bee but small, proceedes from no small affection) as a pledge of my vnfaigned and brotherly loue, and giue to this stranger thus homely apparrelled in this English habit, and speaking his English tongue, yet somewhat fearefull to set foote in forren ground, giue him your hand at his first entrance in token of welcome; intertaine him courteously, and conuerse with him familiarly, so shall you finde in him both profit and pleasure. Thus commending and recommending him to your kind acceptance, and you in my prayers to God, I beseech him to performe and finish that good work which he hath begun in you, that so you may proceede on in faith and godlinesse, making not your gaine godlinesse, but godlinesse your gaine, and laying vp for your selues treasures in heauen, and that as you are here combined together in brotherhood by consanguinitie, and in grace, in faith, and in loue, vnfaigned one to another by one spirit, & so heires together of one promise here on earth; so ye may at last as heires of God, and ioynt heires with Christ, possesse that spirituall and euerlasting inheritance in the Kingdome of heauen, whose

King is the Trinitie, whose Law is charitie,  
whose Measure is eternitie.

*Amen.*

London. April. 30. 1617.

Your brother in all Christian

duties to be commanded,

JOHN BVLTEEL.



## THE AVTHOR TO THE READER.

**W**hen I first intended this worke, I had no other purpose then to refute a certaine small Treatise of Cardinall *Sourdus*, Archbishop of Bourdeaux, which he intituled, THE PASTORALL LETTER, and directed it to all those of his Diocesse of Bourdeaux; pretending to shew, that parents haue no authority to hinder their children from following Euangelicall Counsels; and children are not bound to aske their parents leaue therein: that is to say, that children may steale themselves away from their parents, and may become Monkes, not onely without their parents consent and will, but also against it. Whereof there was a notable example in this Citie of Bourdeaux: Two Virgins, daughters of an honourable Citizen of the Romish religion, withdrew themselves from the obedience of their father and mother, to follow a Religion of a new stampe and edition, called, *Of the Vrselines*. This fact being found strange of many learned men, and others of the said Religion; Cardinall *Sourdus* took vpon him to defend it by writing; and I was requested to vndertake the refutation thereof; which I not being able to refuse, to those that requested of mee this piece of seruice, I tooke in hand this worke some four-

*The Author to the Reader.*

teene monethes agoe. But I perceiued by the prosecution and sequell of this worke, that I should labour in vaine, if I refuted not in order all the principall arguments which the Church of Rome doth alleage in fauour and defence of the Monkish life; which I haue done according to the method, I haue here summarily and briefly set downe, beginning first with the holy Scriptures, because the author of the Pastorall letter begins with that point. My discourse shall bee truth, the fountaine thereof shall be charity, the end thereof shall be the glory of God, the edificatiō of his Church, the conuersion of those that walke in darknesse, and in the shadow of death, to the true light; and the discharge of my conscience, before God and my Church, to the which I would giue an account of my studies; if the receiue any edification thereby, I shall remaine fully satisfied.



# THE SVMME OF THIS FIRST VOLUME.

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## THE FIRST BOOKE.

*Of the holy Scripture.*

Chap. 1.

*Of the necessity and sufficiency of the Scriptures.*

Chap. 2.

*All men ought to read the Scriptures.*

Chap. 3.

*The Scriptures are perspicuous and plaine to bee read of all men.*

Chap. 4.

*They are to be read with the same spirit, wherewith they were written.*

Chap. 5. 6. 7.

*What is the authority of the Fathers in the interpreting of the Scriptures.*

Chap. 8.

*Of the Iudge of the sense and meaning of the Scriptures.*

## THE SECOND BOOKE.

*Of Evangelicall Counsels.*

Chap. 1.

*The holy Scripture makes no mention of Counsels, which they terme Evangelicall.*

Chap. 2.

*They are neither of the Law nor of the Gospel.*

*The difference betweene the Law and the Gospel.*

Chap. 3.

*They are falsly termed Counsels of Perfection.*

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*There is no other perfection then charity, which is commanded to all men.*

### Chap. 4.

*The Monkes and Friers doe speake in vaine of keeping Counsels, seeing there is no man living can keepe the Commandments: Not the vnregenerate man, that wants all the conditions required to the doing of a good worke.*

### Chap. 5.

*Nor the regenerate man, who is imperfect and defectiue in his most holy actions.*

### Chap. 6.

*Which is proued by the examples of the holy men of the old Testament.*

### Chap. 7.

*And by them of the new Testament.*

### Chap. 8.

*Whence all their sinnes are mortall in their nature, though veniall by grace.*

### Chap. 9.

*An answer to the two first obiections, concerning that God doth promise to circumsise our hearts, that wee should loue him with all our heart, and the testimony giuen to many, that they haue kept the Law, and loued God with all their heart.*

### Chap. 10.

*An answer to the third obiection, touching those that are called perfect.*

### Chap. 11.

*An answer to the fourth obiection, accusing God of crueltie, if he haue giuen an impossible Law. How, and to whom the Law is possible, and impossible.*

### Chap. 12.

*Answer to the fifth obiection, that Gods commandments are not grievous. Answer to the sixth obiection, who soeuer is borne of God, sinneth not.*

### Chap. 13.

*An answer to the 7. obiection, that all Gods workes are perfect. An answer to the 8. obiection, that we must not do good workes if they be sins: we must do good workes, and for what cause.*

Chap.



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*Four reasons why God doth not perfect our regeneration in this life.*

### Chap. 15.

*An answer to the 56. chapter of Isaia's, and to the 3. chapter of the booke of Wisdom, where mention is made of Eunuches.*

### Chap. 16.

*An answer to an obiection drawne from the parable of the sower, and the seeds, bringing forth an hundred, threescore, thirtie fold; and to that which the Lord saith of those which have made themselves Eunuches for the kingdome of heauens sake.*

### Chap. 17.

*An exposition of Christ's words, Give, and sell all that thou hast.*

### Chap. 18.

*An answer to the obiection, taken out of 1. Cor. 7.*

### Chap. 19.

*An answer to that which the Apostle saith, He hath preached freely, 1. Cor. 9. Also to that which is in the Revelation, chap. 14. concerning the 144000 Virgins.*

### Chap. 20.

*Answer to the example of those that have lived in the state of Virginitie.*

The end of the Contents.

AD MONACHOS  
Admonitio.

**H**ic discipatis nubibus Sol emitet,  
Non iste, lucem corpori qui sufficit,  
Sed qui tenebras mentis, illico fugat :  
Hic scena fraudum tota, hic mysteria  
Reclusa ficta sanctimoniam patent.

Denota turba belluae teterrima  
Quae vaticani montis incubat ingo,  
Exosa caelo, orbi gravis, grata inferis,  
Procul hinc facesse : Nam tibi certissima  
Mors hic paratur : Ista si perlegeris,  
Dolere victa non potes non emori.



# IACOBS VOW,

OPPOSED TO THE VOWES  
OF MONKES AND  
FRIERS.

## THE FIRST BOOKE.

### CHAP. I.

#### Of the holy Scriptures.

- I. *We cannot learne what seruice is acceptable vnto God, but of God himselfe.*
- II. *God teacheth vs within by his holy Spirit, and without by his holy Word.*
- III. *The whole Word of God necessarie and sufficient vnto saluation, is comprehended in the holy Scriptures.*



*What a teacher is like God (said Elihu in his conference with Iob) ? the same say we here, where the question is betweene vs of Gods seruice, of that seruice which he approues, and to the which hee hath annexed a gracious promise of ample remuneration; who then can better tell vs what he is, then he himselfe? Both we and they seeke for eternall life, and desire to finde the way that leades vs vnto it; it is God that hath giuen it vs, who then shal shew vs the way of life, but God? Our<sup>b</sup> life is hid with Christ<sup>b</sup> Col. 3.3.4.*

<sup>a</sup> John 14.6.  
 & 10.7.

<sup>d</sup> Heb. 10. 20.

<sup>e</sup> John 17. 17.

<sup>f</sup> John 14.6.

<sup>\*</sup> August. in Jo-  
 an. tract. 22.

*Ambulare vis?*

*ego sum via:*

*falli non vis?*

*ego sum veritas: vnto me; nor by no other, then by me.*

*mori non vis?*

*ego sum vitas;*

*hec dicit salu-*

*tor tuus, non est*

*quid eas nisi ad*

*me, non est qua*

*eas nisi per me.*

in God; yea, Christ is our life, and <sup>c</sup> as hee is our life, so is he the way of life, the doore by the which the sheepe doe enter; and there is none other then he, <sup>d</sup> that hath consecrated for vs a new and lining way through the vail, that is to say, his flesh. As he hath consecrated it, so hath he shewed it vnto vs by his truth: <sup>e</sup> His word is his truth, and he himselfe is that truth; <sup>f</sup> I am (saith he) the way, the truth, and the life; no man commeth vnto the Father but by me. <sup>\*</sup> Saint Austin to this purpose brings in Christ speaking after this manner, *Wilt thou walke, I am the Way? Wilt thou not be deceived, I am the Truth? Wilt thou not die, I am the Life? thy Saniour tells thee this, thou hast no other where to goe, then*

I I. Now that we may the better goe vnto him, who is the Life, and by him who is the way, and that going by him vnto him, we stray not from him; hee himselfe takes vs by the hand, and leades vs with his two hands, by the hand of his Spirit within, and the hand of his holy Word without. For euen as we must haue light without, for the chasing away and dispelling of darkenesse, and also light in our eyes, and a cleere sight, if we meane to traueil and sojourn in this valley of miserie, and manage the things of this life, (it being impossible that the most quick eyed, yea though he had the eyes of an Eagle, can see in the dark, vnlesse he be outwardly enlightened; or that he that is blind, and bereaued of his sight, can see the fairest Sun-shine day): euen so, if we vndergo the way of life, and manage holy and celestially things holily, and to our saluation, wee must bee enlightened without, with the Lampe of Gods word, as *David*

<sup>g</sup> Psal. 119. 105. saith, <sup>g</sup> Thy word is a lampe vnto my feete, and a light vnto my path; and enlightened within by the illumination of the holy

<sup>h</sup> Rom 8.9.

Spirit, of the which Saint *Paul* saith; <sup>h</sup> If any man haue not the Spirit of Christ, he is none of his, that is to say, hee is not a Christian. For to be a Christian, is to be anointed of the holy Ghost in some measure; as to be Christ, is to be anointed of the holy Ghost without measure, as it is written, <sup>i</sup> O, God thy God hath anointed thee with the oyle of gladnes above thy fellows. And so the Apostle praises for the Ephesians, and in their persons for vs

<sup>k</sup> Eph. 1. 17. 18.

all, that <sup>k</sup> The God of our Lord Iesus Christ, the Father of glorie, would giue us the spirit of wisdom and reuelation in the knowledge of

of him, to wit, *The eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what are the riches of the glory of his Inheritance in his Saints.*

¶ III. Now as touching the word, which teacheth vs how God will be seru'd of vs, and how hee will reward, saue, and glorifie vs, we hold, that that word of God is comprehended in the holy writings of the Prophets, Apostles, and Euangelists. For eue as God in the beginning created the light, which gaue light to the world some certaine dayes without Sun, Moone, or Starres; and afterwards created the lights in the Firmament <sup>1 Gen. 1-3-14.</sup> of heauen, into the which he did infuse and shut vp that light, which hath not since beene imparted vnto the world but by those two great Lights: Euen so God in the beginning gouerned the celestiall world (which is his Church), and did enlighten it by his holy word, one and simple, without any Scripture: but since he hath clothed and adorned her with the Scriptures, & hath lodgd and harboured her, as it were in a faire Pauillion and Tabernacle, in the diuine & holy books, which he himself hath composed by the hands of *Moses, the Prophets, and Apostles,* <sup>m</sup> who when they haue writtē the things that God hath shew- <sup>m</sup> ed them & related, we must not say that he himself hath not writ- <sup>m</sup> ten them, for he hath commanded them to write as it were with <sup>m</sup> his owne hands, all that he would haue vs to reade, both in his words and workes, which they haue so faithfully and perfectly performed, that wee may confidently affirme, <sup>m</sup> that all things <sup>m</sup> appertaining to faith, and the rule of life, are plainly expressed <sup>m</sup> in the Scriptures. Art thou an ideot and simple? let not the depth and height of them affright thee, <sup>m</sup> The testimonie of the Lord is sure, making wise the simple? Art thou wise? doe not despise them: for <sup>m</sup> A wise man will beare, and will increase <sup>m</sup> learning, and a man of understanding shall attaine vnto wise <sup>m</sup> counsels. Art thou pensieue and grieued with the feeling of thy sinnes, and by the apprehension of Gods anger? <sup>m</sup> The Law of <sup>m</sup> God is perfect, conuerting the soule; the Statutes of the Lord are <sup>m</sup> right, reioicing the heart: <sup>m</sup> For whatsoeuer things were written <sup>m</sup> aforetime, were written for our learning, that we through pati- <sup>m</sup> ence, and comfort of the Scriptures might haue hope. Art thou blind in Gods matters? <sup>m</sup> The Commandement of the Lord is pure <sup>m</sup>

- inlightning thee yes.* Art thou young, and desirest thou to know the direct and ready way to vertue and godlinesse? Doeſt thou aske the Lord with *David*, *Where withall shall a young man cleanse his way?* *David* will answer thee in the name of thy God, by taking heed thereto according to thy words; and will prooue vnto thee his answer by his owne example, saying, *I haue more vnderstanding then all my Teachers, for thy Testimonies are my meditation, I vnderstand more then the Ancients, because I keepe thy precepts.* Art thou desirous of the true wisdom, which is to saluation, and of the true profession, which makes the Man of God, the Euangelist, the Preacher of Gods word, and so with good reason euery Christian to abound in all spirituall gifts, necessarie for thee in thy vocation, in thy conuersation, to leade and bring thee vnto faith in Christ, and to instruct thee to liue according to Christ? \* *The holy Scriptures are able to make thee wise vnto saluation, through faith which is in Christ Iesus. All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished vnto all good workes.* 7. Doeſt thou sigh and grone earnestly, desiring to bee clothed vpon with thy house which is from heauen, according to the example of the Saints? *Search the Scriptures* (saith he that is the Prince of life), *for in them ye thinke ye haue eternall life.* It is not an estimation of an humane opinion, but a firme perswasion of diuine certaintie and true knowledge, if the Spirit of truth that cannot lie do not deceiue vs, when he saith, that *These things are written that ye might beleue, that Iesus is the Christ, the son of God, & that beleueing ye might haue life through his name.* In a word, art thou desirous & willing to to know al the Counsell of God touching thy saluation; *I haue not shunned to declare vnto you all the Counsell of God* (saith Saint Paul to the Pastors of Ephesus, and of Miletus): but we haue not heard Saint Paul (wilt thou say) as they haue heard him? but a little patience, and heare him making this solemne protestation, *witnessing both to small and great, saying none other things, then those which the Prophets and Moses did say should come, and confessing himselfe to haue beene put apart to preach the Gospell of God, which* he
- \* *Psal.* 119. 9.
- <sup>u</sup> *Psal.* 119. 99. 100.
- \* *2. Tim.* 3. 15. 16. 17.
- 7 *2. Cor.* 5. 2.
- \* *Iohn* 5. 39.
- \* *Iohn* 20. 31.
- <sup>b</sup> *Acts* 20. 27.
- <sup>c</sup> *Acts* 26. 22.
- <sup>d</sup> *Rom.* 1. 1. 2.

he had promised afore by his Prophets in the holy Scriptures. Thinke now with thy selfe, and vpon these two true reasons and arguments of Saint *Paul* inferre and make this true conclusion: All that which Saint *Paul* hath preached touching saluation, hath been written by *Moses* and the Prophets; Now that which Saint *Paul* hath preached is the Gospell, yea, all the Counsell of God; therefore all the Gospell, all the Counsell of God hath been written by *Moses*, and by the Prophets: and if by them, how much more by the Euangelists, and by the Apostles, who haue written downe the accomplishment, and fulfilling of all those things that the Prophets had foretold and prophesied of, and that with more perspicuitie and plainenes. Let vs therefore conclude, that the holy Scripture is all true, all necessarie, all perfect in all her parts both essentiall and integrall, all sufficient for him that liues in this world, concerning those things that hee must belecue, that hee must hope for, and that he must doe; and in a word, in, and for all things that are requisite to attaine to saluation. And therefore in all matters of faith and of manners, wee must alwaies aske counsell at the mouth of the Lord, speaking to vs at this time in the holy Scriptures by his Sonne; which Scripture (saith *Athanasius*)<sup>c</sup> *Athanasius* is the Schoole-mistres of vertue, and of true faith,<sup>e</sup> and so sufficient of it selfe for the demonstration of the truth, it being holy and diuinely inspired,<sup>f</sup> that we neede studie no other thing thereof. The Author of the Pastorall letter hath seene it, and being conuicted in his soule and conscience, is constrained to vnderprop and sustaine his pretended counsels on certaine places of the holy Scripture; in the producing and alleaging whereof, is happened vnto him that, which wrongfully he chargeth those withall, who grounded on the Law of God and of Nature, doe cancell and annull the vowes made by their children without their knowledge and approbation; and that which Saint *Peter* condemnes in those that deprau the Epistles of Saint *Paul*, saying,<sup>h</sup> that the vnlearned and vnstable wrest them, as they doe also the other Scriptures vnto their owne destruction.

<sup>c</sup> *Athanasius* de interpretatione Psal.

<sup>e</sup> *Diuina scriptura est magistra*

<sup>f</sup> *vita & vera fides.*

<sup>g</sup> *Idem cont.*

<sup>h</sup> *Idol. Sufficiunt*

*per se sacra &*

*diuinitus inspirata scriptura*

*ad veritatis indicationem.*

<sup>i</sup> *Idem ad*

*Seraph. solum ex*

*sacris literis*

*condiscas.*

<sup>h</sup> *2. Pet. 3. 16.*



## CHAP. II.

I. *The Preface of the Pastorall letter forbids the Vulgar the reading of the Scriptures.*

II. *By the words of the Preface, it is proued, that all ought to reade the Scriptures.*

III. *The same is verified and iustified by the Scriptures.*

IIII. *A refutation of the blasphemie of those, that maintaine the reading of the Scriptures to bee dammageable and dangerous.*

**B**Vt before he comes to the point, he makes a preface, in the which he handleth three points; first, to whom it appertaines to reade the Scriptures. Secondly, with what spirit they must be read. Thirdly, vnto whom the expounding and interpreting of the Scriptures appertaine. And all to this end, that (hauing given them to vnderstand & beleue, that it is not for all men to reade the Scriptures, and that they must receiue the interpretation and sense of the Scriptures of those, whom hee calles *Our spirituall Fathers, Pastors and Doctors*); wee beware to imitate the courageous men of Berea, who hauing heard the preaching of Saint Paul, *receined the Word with allreadinesse of minde, and searched the Scriptures daily, whether those things were so:* and that so wee may liue on the faith of our Curats (as the prouerb is); and ground all our beliefe on the speculations of men, whereas Saint Paul writes, that *the iust shall liue by his faith;* and the same is said to bee grounded, and *to stand not in the wisdom of men, but in the power of God.* Notwithstanding, let vs examine his words, and if they are accompanied with reason, let vs follow them, if not, let vs shun them, and follow reason.

II. Concerning the first point, he writes, that *the Scriptures may be compared to a wedding banquet, they that will come vnto it and enter in, must bee called, and those that haue not the wedding garment, who throng and thrust in themselves too impudently,*

*Acts 17. 11.*

*Hab. 2. 4.*

*Rom. 1. 17.*

*Gal. 3. 12.*

*Heb. 10. 38.*

*1. Cor. 3. 5.*

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*ly, are to be thrust out and reiected.* That which he saith touching the wedding garment, sheweth that he makes allusion to the banquet of the marriage of the Lambe, whereof S.<sup>d</sup> *Matth.* 22. 2. *and Saint Luke* make mention: but all were invited and bidden to this feast, the poore, and the maimed, and the halt, and the blind, good and bad. Now if we apply this similitude and comparifon, it will follow, that euen as all were invited to that feast, Iewes and Gentiles, poore and rich, the learned and the ignorant, men and women, great and small; in a word, all are invited and bidden to the reading of the Scripture, without any exception of qualitie, condition, name, calling, sexe or age. And againe, euen as the great King published, that they that would not come vnto his supper *were not worthie*, pronounced, *that none of those men should taste of his supper, and destroyed those murderers of his Seruants*; euen so they that refuse to reade the Scriptures, and vse spitefully those that do invite them to the reading of them, shall neuer taste of the consolations contained in them, but shall miserably perishe: hee that was cast into vtter darkenesse, was not reiected and thrust out for his entring and comming in, for he was invited and called with the rest; but he was reiected, because he brought not with him a wedding garment, according to the Kings words, *Friend, how camest thou in hither, not hauing a wedding garment? bind him hand and foote, take him away, and cast him into vtter darkenesse.* Loc, how that which *Eliphaz* said to *Iob*, is happened and befallen vnto *Cardinall Sourdis*, Arch-Bishop of Bourdeaux; *Thine owne mouth condemneth thee, and not I, yea, thine owne lippes testifie against thee.* He did not thinke so, his intention was to maintaine their common opinion, that it is not expedient that all reade the Scriptures; *Innocentius* 3. did forbid the reading of the Scriptures vnto Lay, or Secular men, saying; *It hath been well enacted and decreed in the Diuine Law, that the beast which touched the Mount Sinai should be stoned to death, so the ende the simple and vnlearned presume not to attaine vnto the subtiltie of the holy Scripture.* So hee compares ignorant Christians to beasts, and although hee was not ignorant, <sup>h</sup> that arguments may not bee drawne from allegories hee transformes beasts into men, and the

*a Matth. 22. 2.*  
*Luke 14. 16.*

<sup>e</sup> *Mat. 22. 12. 13*  
<sup>f</sup> *Iob 15. 6.*

<sup>g</sup> *Extra. de Hereticis, cap. Cum ex coniuncto ex*

*Antony Contij*  
*restitutione, Re-*  
*ste fuit in lege*  
*diuina statutum*

*ut bestia que*  
*montem tetigerit*  
*lapidetur, ut vi-*  
*delicet simplex*

*aliquis & in-*  
*doctus presumat*  
*ad subtilitatem*

*sacre Scripturae*  
*pertingere.*  
<sup>h</sup> *Thomas in*  
*Beat. de Trinit.*

mount-

<sup>1</sup>Exod. 19. 24.

I mountaine of Sinai into the holy Scriptures, which were not then, and considers not that there the Priests also were forbidden to approach or touch the mount; which were notwithstanding the guarders and keepers of the Scriptures: and that *Ioshua* himself durst not approach the mount, vnto whom notwithstanding, the reading and meditation of the holy Scriptures was expressly commanded. But why is it not expedient to reade the Scriptures?

<sup>m</sup> Bellar. de verbo dei, lib. 2. cap. 1. §. 5.

III. <sup>m</sup> They were neuer read (say they) indifferently of all persons; but we find faithful witness & euidence, yea, of as qualified and great men, who conformably to the holy Scriptures say the contrarie, and do shew evidently, that the Iewes did apply & put their children to the Bible at the age of five yeeres, and in the teaching of their children, they gave the first place to the sacred letters, beginning with that, the which the Iewes did observe (ex prisca consuetudine) according to their ancient custom (saith *Ensebius*) until his time. If we do reade the history of the Iewes, we shall find there that God commanding them to write his Law, commanded the also to reade the same vnto all, without exception of sexe, of age, of condition, saying by *Moses* to the Priests, <sup>o</sup>Thou shalt reade this Law before all *Israel* in their hearing; gather the people together, men & women, and children, and thy stranger that is within thy gates, that they may heare, & that they may learne, and feare the Lord your God, and observe to doe all the words of this Law; and that their children which haue not knowen any thing, may heare and learne to feare the Lord your God. And lest they should reply, that this commandment is giuen to the Priests and Leuits to reade, and to the people to heare onely and to learne it, we finde there ouer and besides, that the same commandment is giuen to all: for thus saith the Lord by his seruant *Moses*; <sup>p</sup>These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently vnto thy children, and shalt talke of them when thou sittest in thine house, and when thou walkest abroad by the way, and when thou liest downe, and when thou risest up; and thou shalt bind them for a signe vpon thine hand, and they shall be as frontlets betwene thine eyes, and thou shalt write them vpon the posts of thy house, and on thy gates. <sup>q</sup>Keep therefore and doe them, for

<sup>n</sup>Claud. Espenseus in 2. ad Tim. cap. 3. in illa verba & quia ab infantia sacras literas nosti.

<sup>o</sup>Deut. 31. 11. 12. 13.

<sup>p</sup>Deut. 6. 6. 7. 8. 9.

<sup>q</sup>Deut. 4. 6.

for this is your wisdom and vnderstanding in the sight of the nations, which shall beare all these Statutes. The like may wee see in Deut. 17. 18. 19. 20. He that said, *Would God, that all the Lords people were Prophets, and that the Lord would put his spirit vpon them,* did not enuie nor grudge at the peoples reading and vnderstanding of the Scripture, which is the rule of prophesie, and the powerfull instrument by the which God giues his Spirit to his people. In Christs time they read the Scriptures indifferently, for Christ saith to them, *Search the Scriptures.* In Saint Pauls time they read the Scriptures, for the Iewes of Berea *searched the Scriptures daily;* and are commended, for that they did examine the Apostles doctrine by the Scriptures. And Timothee euen from *a child knew the holy Scriptures: Aquila and his wife Priscilla* (though by their occupation poore tent-makers) were so skillfull in the Scriptures, that *Apollos, an eloquent man, and mighty in the Scriptures,* did not disdain to goe to their schoole, and to learne of them, *who expounded vnto him the way of God more perfectly.* What is the condition of Christians impaired, and made worse by Christ? that hee hath forbidden that, which was not onely permitted but also commanded to the Iewes; God forbid! for the promises of the new Couenant appertaines to vs; *They shall all know me, from the least of them vnto the greatest of them, saith the Lord.* All of vs then must reade the Scriptures, without which Scripture wee cannot attaine vnto any knowledge of God, neither can we belecue in Christ: *For these things are written, that ye might beleene, that Iesus is the Christ, the Sonne of God;* nor resist the diuell, for to resist him, we must take *the sword of the Spirit, which is the word of God;* neither can wee be comforted in our afflictions; *for what soeuer things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope: nor feared, for in them stand by them we haue eternall life.* In as much as the ende of the Scriptures is to bring and leade vs to faith in Christ, that *by beleening, we may haue life through his name;* for this cause Saint Paul directes and sends his Epistles to the Churches, composed of persons of all sexes, ages, and conditions, that they might bee read of all of them; euen as all reade those

Numb. 11. 29.

John 5. 39.

Act. 17. 11.

2. Tim. 3. 15.

Act. 18. 24. 26.

Jer. 31. 34.

John 20. 31.

Ephes. 6. 17.

Rom. 15. 14.

John 7. 39.

John 20. 31.

Greg. 1. Theodoricus medico indist. 13. lib. 4. cap. 84. Quid est autem scriptura sacra nisi quodam guberna omnipotentis Dei ad creaturam suam, &c.

Col. 3. 16.  
Effraens comment. in Tit. ca. 2.  
Hieron. in Col. 4. 1.  
Chrysost. in Col. 3. 16.  
Occum. ibidem.

Effraens comment. in 2. Tim. 3. 15.  
Deus scripturam paucis sed universo populo.  
1. 2. Iohn 2. 1.  
12. 13. 14.

those letters that are directed and addressed vnto them, as ha-  
ving interest to know the contents of the. This is that, that Saint  
Gregory did aduise the Philistian Theodoricus, who did neglect to  
contemn the daily reading of *h* words of his Redeemer? *What*  
*is the holy Scriptures, but a certaine letter and epistle of the Al-*  
*mightie God to his creature? surely (saith he) if you were any*  
*where, and receiued the writings of an earthly Prince, you would*  
*not cease, you would not rest, you would not sleepe, before that you*  
*knew, what this earthly Emperour writes vnto you. The Empe-*  
*roure of heauen, the Lord of Aden and of Angels hath sent his*  
*Patent to saue thy life, and notwithstanding (honoured soune)*  
*show make it no account to reade it with diligence; studie there-*  
*fore, I pray thee, and meditate daily the words of thy Creator;*  
*turne to know Gods booke by Gods words; that you may the more*  
*earnestly sigh after heauenly and eternal things, & that your un-*  
*derstanding may be inflamed with a greater desire of the heauenly*  
*Kingdom, &c.* This is according to that, that the Apostle ex-  
horts the Colossians vnto: *Let the word of Christ dwell in you*  
*richly in all wisdom;* and that said he to all the faithfull, vn-  
to whom he wrote, exhorting them to haue *not onely suffi-*  
*ciently, but also plentifully the knowledge of the Scriptures;* and  
to this ende *to reade them, not sleighly and negligently, but*  
*with great diligence.* Hence we conclude, that the Scriptures  
were indifferently read of all before Christ's time, in Christ's  
time, and in the dayes of the Apostles; wee could proue the  
same in the time of the ancient and Primitiue Church (many  
ages after the Apostles) by the proofes and euidences of the  
sentences of the Fathers, who did exhort the Secular, the Lay-  
people (as they cal them), al men and women to buy the Bible,  
to reade the holy Scriptures, and complaine of them, and blame  
them, for that they did not reade them. And surely with good  
reason, for it is not of holy writers, as of a *Philo*, or an *Aristotle*,  
these haue written but to a few persons, those haue *written*  
*to the whole multitude, to all ages, to young babes, to little chil-*  
*dren, to young men, to fathers, vnto all whom Saint Iohn writes.*  
*VVhat, are wee not men, like them? Christians, like them?*  
*Gods children, like them? guided and gouerned by the holy*  
*Ghost, that is to say, true Christians, as well as they? why there-*  
*fore*



fore may not we reade the Scriptures, as well as they?

III. For some (say they) = lest in stead of profiting, wee receive hurt and dammage; for we should easily take occasion of erring, both in regard of the doctrine of faith, as also in regard of the rule of life and manners; all heresies being sprung vp from the Scripture not wel understood: for if the rude & ignorant people should reade, or heare read in the vulgar tongue of *Dauids* adultery, *Thamars* incest, *Indisks* lie, either he would contemne and despise the holy Patriarchs, or els he would imitate their vices: O blasphemy! God hath said, that = faith is conceived and engendred by the Scriptures; and men say, that heresies are engendred by them: God hath said, that = *in them* by them, we haue life eternall; and men say, that by them wee haue eternall death: God saith, that = they haue been given vs to teach vs and to comfort vs; and men say, that they serue to pervert and destroy vs: God saith, that = by them we may learne to feare him; and men say, that by them wee learne to offend him: God saith, = a young man shall cleanse his way, by taking heed to the Scriptures, they will misleade and pervert him; and make him to become incestuous, an adulterer, a drunkard, yea, that he is in danger to beleeue nothing, and to become an Atheist: God saith, that = *euill communications* and speeches corrupt good manners; and men say, that good words, (the words of God, the words of the euerlasting God, = *that are pure words as silver, tried in a furnace of earth, purified seuen times*) withdrawes men from godlinesse, and drawes them to vice. And that is the reason, why they instruct their children in the knowledge of euill discourses of men; reade vnto them a *Marriall*, a *Catullus*, the incests, fornications, contentions, and all the fables of the false Gods, of whom God hath said, = *You shall make no mention of the names of other Gods, neither let it be heard out of thy mouth.* And *Dauid* accordingly to that, = *I will not take vp their names into my lips.* On the other side, they forbid them to reade the words of God, vnto the which God himselfe hath given this testimonie and witnesse, declaring, that = *Blessed is that man, whose delight is in the Law of the Lord, and meditates in his Law day and night.* And concerning that part

Reuel. 1. 3.

Hieron. in  
Mat. 22. 29.

Chrysost. in  
priefat. ad epist.  
ad Rom.

of the Scripture, which is the most obscurest, he saith, *Blessed is he that readeth, and they that heare the words of this prophetic and keep those things that are written therein.* It is not the Scripture, but the ignorance of *Scripture* that breedes heresies, as Christ saith to the Sadduces (great hereticks) *ye doe erre, not knowing the Scriptures, nor the power of God.* And Saint Chrysostome conformably to this truth of God, saith; *Innumerable mischiefs are sprung up from the ignorance of Scriptures: thence cometh the great plague of heresies; thence the dissolute life; thence unprofitable toyle and labour for euen as those that are deprived of this light, cannot goe aright; so they that haue no regard vnto the reasons of diuine Scriptures, are compelled to fall immediately many waies, like them that walke in palpable darknesse.* There the ignorant shall finde what to learne; the man of little faith, wherewith to stirre vp himselfe to vertue; the sinner, wherewith to call him to repentance; the theeuers, shall finde there the examples of Gods iudgements executed against *Achan*; the fornicators affrighted by the example of the *Israelites*; they which couet bad things will learne there to mortifie their flesh; they see there the finnes of holy men, that they may know that all haue sinned, and that they haue been saued by the mercies of God in Christ Iesus; and therefore doe not trust in, and to their owne merits by pride, but humbly seeke their whole saluation, through the all perfect merit of Christ Iesus. In a word, the greatest sinners shall see there *Dauid* a murderer, and an adulterer, repenting of his sin, and entreating pardon of the same; the sinful woman weeping, and obtaining mercy; the thiefe on the crosse, crying to Christ for grace, & Christ answering him, *Verily I say vnto thee, to day shalt thou be with me in Paradise*; that so they being instructed and taught by these examples, that the Lord takes no pleasure in the death of a sinner; but that the wicked turne from his way, and liue: they turne from their euill waies, and returne to God by a true amendment of life, and so be saued. I should want time, if I would make a catalogue of all the benefits that Christians obtaine by the reading of the holy Scriptures. If some haue thence taken occasion to sowe and disperse their heresies; if others haue made a rampier, or fortresse, a re-  
traite

Luke 23. 43.

Deut. 33. 12.



traite and place of refuge for their sinnes? it hath beene their fault, the ficklenes and inconstancie of their braine, their ambition and the malice of their harts, & not the fault of the Scripture. And yet they for the most part, yea, almost al haue been of the learned sort, and not ignorant and simple, <sup>of whom few</sup> haue been authors of heresies: but how many thousand millions haue been instructed in the true faith, reformed and saved by the reading of the Scripture? By them Christ refused the diuell and made him flee: thence the Church hath alwaies tooke stones, with the which she hath stoned the heretickes, that indeuoured to defend themselues by the same Scriptures; the abuse of the wicked not hauing the power, to hinder the vniuersalitie of the Church from vsing them aright: for if that we ought to abstaine from good things, for the scandall of the wicked; Christ ought not to haue preached, because the people said, <sup>he had the diuell</sup>, and were often scandalised and offended at his words; and the Gospell should not be preached, because <sup>it is the sauour of death vnto death, to them that perishe</sup>, and to speake of humane things, we should forbid men the vse of wine, because it is the drinke of many drunkards.

<sup>Alphonse  
Castro, lib. 1. be-  
vatic. cap. 13.  
Pauca sicut  
idiotae heresum  
auctores.  
Matth. 23.</sup>

<sup>Iohn 8. 48.</sup>

<sup>2 Cor. 2. 16.</sup>

### CHAP. III.

- I. The Scripture is perspicuous and plaine to be read of all.
- II. How we ought to understand, that there are obscure and difficult things in the Scripture.
- III. The perspicuitie and plainenesse of the Scripture, prooued by the Fathers.
- IIII. An answer to the first allegoricall obiection, taken from the Scriptures.
- V. Answer to the second allegoricall obiection taken out of the same Scriptures.
- VI. Answer to the words of Saint Hierom, alleged against the reading of the Scriptures.

VII. *All ought to read the Scriptures, according to Saint Hierome.*

VIII. *Which is proved by reason.*

**B**Ut the <sup>a</sup>Scriptures are so obscure, that the vnlearned lay-  
 men cannot vnderstand them; O impieitie! that Christ, who  
 is the <sup>b</sup>Sun of Iustice, and the light of the world, should be accu-  
 sed either of ignorance, for that he could not speak plainly; or  
 of malice, in that he would not speake so; and that the witnessse,  
 which he hath giuen to his word, calling that of the old Testa-  
 ment <sup>c</sup>a lampe vnto our feete, and a light vnto our paths; <sup>d</sup>and a  
 light that shineth in a darke place: and that of the new Testa-  
 ment, the light of the Church, <sup>e</sup>which is not hid, but to them  
 that are left, in whom the god of this world hath blinded the  
 mindes of them which beleeue not, lest the light of the glorious  
 Gospell of Christ should shine vnto them, that so the Sonne  
 of God should bee made so weake and vnable, and be so  
 belied by the calumnies of men. O intolerable blasphem-  
 y!

<sup>a</sup> Ephes. 5. 8.

<sup>b</sup> 1. Cor. 2. 14.

<sup>c</sup> Ephes. 5. 8.

<sup>d</sup> 1. Cor. 13. 9.

<sup>e</sup> In Mat. cap. 4.  
 & contra Cel-  
 sum.

<sup>f</sup> Gregor. 1.

II. Notwithstanding it is true, that there are some very  
 difficult things, and deepe points in the Scripture to vnder-  
 stand, as the myserie of the Trinitie, Christs Incarnation, the  
 Resurrection of the flesh, the last Iudgement to come: but the  
 words by which these points are described in the holy Scrip-  
 ture, are as plaine and perspicuous as the Sunne; all the obscu-  
 ritie and darkenesse is in men, of whom they that are <sup>a</sup>without  
 Christ, are nothing but darkenesse; <sup>b</sup>receiue not, and perceiue not  
 the things of the Spirit of God, neither can they know them, be-  
 cause they are spiritually discerned. They that are in Christ, <sup>c</sup>are  
 light in the Lord, and therefore doe comprehend and appreh-  
 end them according to the measure of the enlightning, some  
 more, some lesse, all but in part; witnessse the Apostle writing of  
 himself, and of all like him, <sup>d</sup>We know in part, and we prophesie in  
 part, and notwithstanding all sufficiently to salvation.

III. <sup>e</sup>The Scriptures (saith Origen) are the fountaine of Ia-  
 cob: The learned drinke, as Iacob and his children; and the sim-  
 ple and ignorant also as the cattell of Iacob. <sup>f</sup>They are (saith  
 another) a river, wherein an Elephant may swimme, and a Lamb  
 may

may waite oner. A third saith, *That the Scripture is like Manna*, common to the perfect ones, and to the young ones, and doth accommodate her selfe to every one, according to the capacitie of every ones understanding and iudgement. *A fourth compares it vnto a rich banquet, wherein are meates for all ages: milke for the sustenance of babes, and strong meates for them that are of full age; and so speake all the Fathers.* Seeing therefore that all are called to the reading of the Scriptures, as to a great feast, where the rich man hath prepared meates for all ages; surely they that would exclude them, and deprive them thereof, are mortall enemies of Gods glory, and of mans saluation: vnto whom will sort well the sentence of execration pronounced by *David* and *Paul*; but badly applied by the Author of the Pastorall letter, *Let their Table become a snare before them, and that which should haue been for their welfare, let it become a trap, let their eyes be darkened that they see not, and make their loynes continually to shake.* Or rather we may apply that vow vnto them (that is to say the curse) denounced by our Saviour Iesus Christ against their Grand-fathers for the like matter: *Woe vnto you Scribes and Pharisees hypocrites, for ye shut up the Kingdome of heauen against men; for ye neither go in your selues, neither suffer ye them that are entering, to goe in.*

III. The Pastorall letter produces, and brings forth allegations against all this, not hauing learnt of *Thomas*, who learned of *S. Austin*, that arguments are onely drawne from the literal sense, and not from that which is said by allegorie. It presupposeth that which is true, *That we must reade the Scriptures with the same spirit they haue been written withall, which is the spirit of charitie, a pure spirit, a cleane spirit:* but it supposeth that which is false; that this spirit is in none but in those that preach the Gospell, that is, Pastors and Ministers. But let vs see his proofes, *It is written in the Scripture, Ascende in montem in qui Euangelizas;* that is to say, *Get thee vp into the mountaine of vertue, thou that preacheest Scripture.* The Text in *Isaiah* is thus word for word; *O Zion that bringest good tidings, get thee vp into the holy mountaine; O Ierusalem that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say vnto the Cities of Iudah, behold your God.* The

Apoſtles.

*Isidorus lib. 1. de summo bono. cap. 12.*

*Phil. 2. 10.*

*Psal. 69. 23. 24. Rom. 11. 9. 10.*

*Page 4. Thomas in sum. part. 1. quaest. 1. artic. 10. Omnes sensus fundantur super unum scilicet, literalem, ex quo solo potest trahi argumentum non autem ex his qua secundum allegoriam dicuntur.*

*Esa. 40. 2.*

1 Esay. 2. 2. 3.

2 Esay. 2. 3.

3 Psal. 15. 1. 2.

4 Haggai. 1. 2.

5 Hier. in Agg. cap. 2.

6 Psal. 1.

Apostles were to receiue power from aboue in the Citie of Ierusalem; and from thence were to publish and spread the Gospell in all Iudea and Samaria, and vnto the vttermost parts of the earth. And this is that, which the Prophet hath prophesied of and foretold by this Apostrophe, not to the preachers of the Gospell, but to Sion and Ierusalem; who was to be honoured with this priuiledge, according as the same Prophet had more plainly and perspicuously described, saying; *It shall come to passe in the last daies, that the mountaine of the Lords house shall be established in the top of the mountaines, and shall be exalted aboue the hills, and all nations shall flow vnto it: for out of Zion shall goe forth the Law, and the word of the Lord from Ierusalem.* The question is not here then of any mountaine of vertue, but of the Citie of Ierusalem builded on mountaines, and of the mountaine of Sion, which God should lift vp on high, and exalt it aboue the hills, on that day. The Author of the Pastorall Letter saw this, and therefore left at the tip of his pen the word *Sion*, and left it out, the Text bearing *Ascende in montem in qui Euangelizat Sion.* But suppose the Allegorie were good, and that the mountaine of Sion were the mountaine of vertue. What? shall it not bee permitted to any, to get vp into the mountaine of vertue, but to those that preach the Gospell? shall all the rest remaine in the vallies of vices? But the Prophet saith of all Christians, *Many people shall goe and say, come ye and let vs goe vp to the mountaine of the Lord; and David demaunds, Lord who shall dwell in thy holy Hill?* he is answered, *He that walketh vprightly, and worketh brighteousnes, &c.* And there is no exception, all are called to it. It was said vnto all the Iewes by the Prophet Haggai, *Goe vp to the mountaine, and bring wood and build the house.* This mountaine (if wee receiue the allegorie of Saint Hierome) is that of the Scripture; all of vs therefore must go vp to it, according to the exhortation, saying, *Let vs goe vnto this reasonable mountaine, and to euery probleme, seeking his wood in the testimonies of the Scriptures: let vs cut it, and build therewith the house of God within vs.*

V. The second Allegory is taken from the Mount Sinai, vnto the which (saith he) no beast may approach, that is to say, no carnall

carrell sense and meaning, the people also was not permitted to approach the mountaine, onely *Moses*. Behold their faire and well pregnant speculations: the mountaine that *Isaiab* speaks of, is that of *Sion*; that on the which *Moses* mounted, is that of *Sinai*: this in *Arabia*, that in *Canaan*; distant the one from the other in situation, and different in spirituall signification; <sup>b</sup> *Yee are not come vnto the mount that might bee touched, and that burned with fire, vnto blacknesse and darkenesse, &c. but yee are come vnto mount Sion.* And our Author of the Pastorall Letter makes one of these two; and speakes of these two, as if they were but one; that is his first slippe and error, he makes the one and the other the mountaine of vertues, and both together the mountaine of Scriptures, as if vertues and Scriptures were one and the selfe same thing. The Scriptures doe giue precepts of vertue, and one must bring the vertues of a pure spirit and of charity in the reading of the Scriptures. The Scriptures are in the diuine bookes, the vertues are in our hearts; therefore the mountaine of vertues is not the mountaine of Scriptures, that is his second slip. His third error is, in that he considers not, that the Scripture was given in the mountaine, and brought by *Moses* to all the people, who did commaund him to reade it; and therefore the mountaine was not the Scripture: for the people was forbid to come neere the mountaine, and was commanded to approach the Scripture, and to reade it. He did not consider, that the mountaine of *Sinai*, was at that present time the throne of the Iustice of God, terrifying the consciences of men by his Law; and therefore forbidding the people to approach it, vnder paine of death. And that the Christians freed and deliuered from the terrours of the mountaine of *Sinai*, are come vnto the mountaine of *Sion*, which is the throne of Gods mercie, comforting the consciences of men by his Gospell. Then speakes hee but little to the purpose, yea, nothing at all of the mountaine *Sinai*; seeing now wee Christians know no other then that of *Sion*; that is his fourth error, followed with a fifth grosse fault, that he did not marke, that *Moses* alone went vp to the mountaine, when God did dictate his Law, because God had ordained him <sup>c</sup> a Mediator betweene him and the people; and

<sup>b</sup> Heb. 12. 18. 22

<sup>c</sup> Gal. 3. 19.



<sup>d</sup> Exod. 19. 9.

<sup>c</sup> Exod. 19. 24.

<sup>f</sup> *Bella. de verbo Dei. lib. 3. cap. 4. §. 2.*

<sup>g</sup> Deut. 32. 9, 10, 11.

would giue authoritie vnto his Ministry, in admitting him by a special priuiledge to come to the mountaine, which the people might not look at as farre off, without great feare and trembling. The words of God are manifest to this purpose: *Two*, (saith hee) <sup>d</sup> *I come vnto thee in a thicke cloud, that the people may heare when I speake to thee, and beleue thee for ever.* Finally, all his slips and errors are full of absurdities and inconueniences: for if they only and alone, ought to reade the Scriptures which doe approach the mountaine, *Moses* alone should reade them, because hee went vp alone. The Priests ought not then to haue reade them, for they went not vp to the mountaine: and none might reade them now adies, because *Moses* had not an ordinarie Priesthood, to the which any can succeed, <sup>e</sup> as Cardinall *Bellarmino* confesseth; but an extraordinarie, ordained specially by God for the constitution of a new Common-wealth and Church of Israel. Why doth *Moses* therefore command the Priests to keepe the Scripture, and to reade it? And why do the Popes, the Cardinals and Bishops with the rest of the Roman Clergie, meddle with the reading of the Scriptures? What haue they gone vp to the mountains with *Moses*? Haue they succeeded *Moses*? Are they yet at Sina? Doe they not thinke, that they are as yet come vnto the mountaine of Sina, to the heavenly Ierusalem?

V. L. Many Allegories are vncertaine, so are their opinions, when they are not conformable to the truth and certaintie of the Scriptures. For mans reason cannot be a principle of that faith that I must haue in God: and not withstanding this man destitute of places of Scripture, hath imagined and presumed to dissuade vs, and withdraw vs from the reading of his Epistle, that God hath sent & directed vs, by (I know not what) most impertinent allegories, out of the fabricke of Pope *Innocentius*; and being vncertaine of the good success of them, he streng-theneth them with a sentence of Saint *Hieronymus*, a man, I hope, and not an Angell, not an Apostle, not such a one, in whose writings there may or cannot be nothing omitted or desired; and therefore not such a one, as whose writings ought to giue law to the Church, concerning what she ought to doe and eschew. This we say, to testifie, that the holy Scripture doth onely binde the consci-



conscience of the faithfull, who are the servants, members, brethren of Christ; & redeemed of him, and not of men, nor by men. Besides, we feare not S. Hieronims words, that are contrarie to the intention of the Author that cites the place: No men (saith he) presume in any occupation to teach; that publish they neuer learned; the Artificer meddles with his owne Trade; the Physician with his owne Science: only the art of Scripture is that which every man challengeth; this, the chaiting old wife, this the doting old man, this the brabbling Sophister, this on every hand men presume to teach, before they learne it. A complaint surely that serues for vs; for by it we learne, that in Saint Hieronims time, all did handle and reade the Scriptures, the which he condemnes not; but reprocues onely the faucines and boldnesse of those, which presumed to teach, before they had learned them, *Decent* (saith he) *antequam discant*: for we have heretofore seene, that he approoves Lay-men should haue the knowledge and vnderstanding of the Scriptures not onely sufficiently, but also plentifully. And we may see by one sentence amongst an hundred, which we will here set downe in counterchange of his sentence, that he recommends the study of holy Scriptures to women also.

<sup>h</sup> Hieron. in  
epist. ad Pau-  
linum.

<sup>1</sup> Hieron. in  
Coloss. 3.

VII. For thus he exhorts *Leta*, a holy woman, to bring vp and instruct her daughter in the reading of the holy Scripture, <sup>1</sup> That first of all she know and approve of the Psalter, and with-<sup>2</sup> draw her selfe by those Canticles; that she be instructed to line in the Proverbs of Salomon; that in the Ecclesiastes shee inuene her selfe to despise the world, and trample it vnder her fete; That shee follow the examples of vertue and patience in Iob; that from thence she passe and go to the Euangelists, and neuer let her depart from her hand; that with all her heart and desire shee drinke of the Aits of the Apostles, and the Epistles; and when she hath enriched the collar of her soule with these ornaments, & deckt it with these riches, let her come she Prophets, and learne without booke shee fine booke of Moses, the booke of the Kings and the Chronicles, the volumes of Esdras and of Esther; and at last she may learne without danger the Canticle of Canticles; and let her abstaine from all superfluous booke. He that gaue this counsell to a maide, did not contradict himselfe, in making a complaint

<sup>2</sup> Idem ad  
Latam.

plainte against those that follow it; he blames onely the ignorant, that made a trade to teach that which they did not know. The like complaint would he make if he lived in these daies, in the which the ignorance of Cardinals, Bishops, and Curats, that make profession to teach the holy Scriptures, the which they never learnt; their ignorance, I say, is so great, that the Iesuites have beene absolutely necessarie to supply this want and defection, even by the proper confession of the Author of the Pastoral Letter.

1 Pag. 39.  
Pag. 6.

V. I. I. Vniusly therefore doth he complaine, *that there is want; but that speaks freely of the points of Religion, of Precepts and Evangelicall Counsels, &c.* For if every Artificer speaks without blame of his Trade (as Saint Hierome hath said heretofore,) who can blame the Christian speaking of his? The Trade of a Christian, is a Religion pure and spotlesse; his vocation is to obey the precepts of his God; to follow the counsels of his Saviour: What ill doth the religious, to speake of his Religion? to make enquire of it? to learne it, to the ende he may the better, practise it: doth the servant offend, that ponders diligently his Masters commandments, to put them in execution? and the Christian, can hee exercise himselfe better, then in a diligent search, and serious inquisition of the Counsels of Christ Iesus, his Head and Lord, to conserue himselfe to them? And is not said in the Pastoral letter, *that all the Scriptures are given of God for our instruction?* and what is that to say, I pray you, but that wee must reade it, meditate it, turne over and ouer the leaues of that booke, speake of it day and night, at all times, in all places, amongst all sort of persons? All, what is given of God for our instruction, ought to be read of vs, and we ought to speake of it incessantly; all the Scripture hath beene given vs by God for our instruction (saith the Author of the Pastoral letter after Saint Paul); all the Scripture therefore ought to be read of every one of vs. This is a very petempropter reason, and therefore wee may well change the complaint, and grieve and moane with anguish of minde, that they haue taken the vse and reading of the Scripture from the people; that amongst them, of whom they complaine, there are few or none that reade the Scripture, that

know

know, why the Sonne of God became Man, what is the vertue of his death, and the efficacy of his resurrection: contrariwise, there are an infinite number of those that beleue fables, forged and deuised artificially, to be Gospell; and that goe out of this world, ere they haue learnt why God did place them in it.

**IX.** Good Chrysostome exhorted in his daies all Christians to reade the Scriptures, and did blame those that did not reade them, and did exclaime against them; *What a shame is it to us every Artificer can render a reason of his Trade; and what the Christian can giue no reason of his profession?* and now the Romish Bishops exhorts them to leaue the Scriptures, and com- plaines of those that reade and speake of them. Let them de- fend them, and forbid them with threatnings, I will not feare what man can doe to me; but knowing that the word of God is of such vertue, *that the entrance of his words giueth light, and giueth vnderstanding vnto the simple.* I will loue it, I will put it close to my heart, I will take in it all my delight and pa- sime; his words shall be folkes of my counsell, I will alwaies adhere and sticke fast vnto them, that I may say in good con- science vnto my God with *Dauid, O how lone I thy Law, it is my meditation all the day.*

*m Chrysost. hom. 16. in Ioan.*

*Turpe est si qui- libet artifex ar- tificiae rationem reddere possit; Christianus au- tem (sua professi- onis non possit.*

*a Psal. 119. 130*

*o Psal. 119. 97.*

### CHAP. IIII.

**I.** The Scripture is to be read with the same Spirit, where- with it was written.

**II.** The proofes, which the Pastorall Letter alleageth, are nothing to the purpose.

**III.** The Philosophers iustly blamed by Saint Hierome, for that they did frame and apply the places of Scrip- ture vnto their sense and opinions.

**IIII.** This blame pertaineth and belongs vnto the Au- thor of the Pastorall Letter.

**V.** Two true reasons, why the Scriptures cannot be under- stood, but by the same Spirit they haue been indited with.

**V. I.** *The Spirit of God is in the Church in generall, and in every member of the same, according to the measure of the gift and grace of Christ.*

2. Pet. 1. 21.

1. John 4. 13.

1. John 3. 26.

1. John 4. 13.

1. John 4. 13.

Genes. 6. 3.

Rom. 15. 4.

Reg. E.

**S**aint Peter speaking of the writings of the Prophets, saith, *That the prophesie came not in old time by the will of man, but by the holy men of God spake, as they were moved by the holy Ghost.* Out of these words of Saint Peter, the Author of the Pastoral Letter inferres, that we must reade the Scriptures with the same spirit that they were written by, which is the Spirit of charity, a pure Spirit, a cleane Spirit; we add to this, that he is the Spirit of truth, and so we say Amen to this doctrine.

**B.** But not to the proofes thereof that are allegorically, or false, or corrupted and perverted. Thus which is said of the commandement given vnto him that preacheth the Gospel, that he should goe up to the mountain of vertue, is allegorically and repugning to the sense of the Scriptures. In like manner that which is added, that no beast may approach vnto this mountain, that is to say, no carnall sense or maner, and that haue we seene in the Chapter going before. The second proofe taken from that of Genesis is false; God saith there, *My Spirit shall not alwaies strine with man, for that he is also flesh;* and the meaning is, that God will no longer beare with the malice of men, because they are nothing but flesh, that is to say, sinne and corruption, but hee will destroy them from the face of the earth, if they repent not in the space of an hundred and twentie yeeres. Here is therefore no question of the abode of Gods Spirit in men, but of the strife that God hath with men, obstinately hardened, and not harkning vnto his admonitions, but taking occasion by his blessings to live according to the flesh. The third proofe is tainted and defective. Saint Paul saith, that *whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* In the Pastoral Letter, these words are thus changed, cut off and falsified: *The whole Scripture is given of God for our instruction, that so by the example that we embrace, in seeing the recompence of the virtuous, and the punishment of the wicked, we comfort our selves in hope to attaine vnto the inestimable*

sumable goods that are promised there. So that whole comfort of the Scriptures is falsely referred and applied to the example, that we take of the recompence of the good, and the punishment of the wicked; whereas it doth altogether consist in the death and passion of Christ Iesus, in whose blood all these good men have washed their long robes, having all of them been justified, and graciously saved by the blood of him on the crosse, and not by the merit of any vertue that was in them. Whence the Lord is called, *the Consolation of Israel*, namely, of all the Saints; the peace, comfort, and ioy of whom is wholly limited and stinted in him, and to the witnesse that Gods Spirit beareth to their spirit and consciences by the holy Scriptures, that God hath reconciled them to himselfe in him, not imputing to them their sin, where with ioy they cry out with the Prophet David, a man according to Gods heart; *Blessed is hee, whose transgression is forgiven, whose sinne is covered; Blessed is the man, unto whom the Lord imputeth not iniquitie.* But not being of a subiect and matter to examine this place any more, I doe approve the conclusion that is drawne from hence: for seeing the Scripture hath been given vs for our instruction and consolation, we ought not alter it, or divert it to our destruction.

<sup>c</sup> Reuel. 7. 14.

<sup>f</sup> Luke 25.

<sup>g</sup> Psalm. 32. 1. 2.

III. Neither ought we to imitate those, of whom Saint Jerome complains, *that coming to the holy Scriptures often the studie of the Sciences of this world, doe imagine that all that they say, is the Word and Law of God; and take not the paines to search and examine diligently, what the Prophets and Apostles have said; but doe frame unto their sense the places of Scriptures, which have no resemblance, agreement, or relation unto it; being like the Israelites in this, who made a golden Calf of the creatures they brought out of Egypt; whereas they shoud have beene like the Sciences, making them serve and attend on Divinitie, as like those that did imploy the iewels and riches of the Egyptians towards the building of the Tabernacle, and conversation of Gods service.*

<sup>h</sup> Hieron.

III. But when they say, that parents which blinde their children to the obedience of the commandement they give them, to stay with them, to serve them, and not to enter into such, or such a cloister, are like those first, that they doe subvert

<sup>Pag. 7.</sup>

all.

all order, imagine they ought to preferre their commandment before Gods commandment, their wills before the Evangelicall Counsell; against the expresse Texts of the Gospell, the example of Saints, the interpretations of all the Fathers, and the decisions of the holy Canons. They charge them with a false blasphemie, wherewith the Author of the Pastorall Letter shall finde himselfe touched and tainted; who takes violently by the haire (as we say) the places of Scripture, and the interpretations of the Fathers, and frames them after his owne imagination, wherewith they haue no resemblance or relation, as we shall see in the Chapters following.

V. Notwithstanding, this remaines as true, that the same Spirit which hath indited the Scriptures, and given it to bee written, taught and doth unfold, and giue vs the sense and meaning thereof. The reason is in them, or in vs: In them their maiestie; <sup>1</sup> They containe the wisdoms not of this world; nor of the Princes of this world that come to nought, but the wisdoms of God, which none of the Princes of this world knew: but, as it is written, eye hath not seene, nor eare heard, neither haue entered into the heart of man, the things which God hath prepared for them that loue him. They being of God, none can know them but God; and vnto whom God will reueale them. For as amongst men, none knowes the things of man, saue the spirit of man which is in him: <sup>1</sup> Euen so the things of God knowes no man, but the Spirit of God. For this first reason, God must reueale them vnto vs by his Spirit; <sup>2</sup> For the Spirit teacheth all things, yea, the deepe things of God. The second reason is, our incapacie and insufficiency: for not onely haue we our eyes obscured and darkned with some certaine cloudes of ignorance; but we haue them also so blinded, that the Scripture calles vs <sup>2</sup> Darknesse, and plainly saith of vs, and of the fairest and best things we haue by nature, that <sup>3</sup> The naturall man receiueth not the things of the Spirit of God, for they are foolishnesse vnto him; neither can he know them, because they are spiritually discerned. Where the Spirit of God chargeth vs with two things; <sup>4</sup> the priuation and want of all faculcie, aptnesse, and abilitie to vnderstand and comprehend the things that are of God: Secondly, an euill and peruerse disposition and inclination; for wee cannot

<sup>1</sup> 1. Cor. 2. 6.

7, 8, 9.

<sup>2</sup> Matth. 11. 27.

<sup>1</sup> 1. Cor. 2. 11.

<sup>2</sup> 1. Cor. 2. 10.

<sup>2</sup> Ephes. 1. 2.

<sup>4</sup> 1. Cor. 2. 14.



cannot only not comprehend the things of God, but also we esteeme them foolishnes, according to that which the Apostle saith, *P The carnall minde is enmitie against God*; and therefore hee addes, *that these things are spiritually discerned*, and that *be which is spirituall iudgeth all things*. *Dauid* wrote, that it was so, when he praye d vnto God, saying, *Open thou mine eyes*, *that I may behold the wondrous things out of thy Law*; when *Saint Peter* confessed the Lord to *be Christ, the sonne of the living God*. The Lord presently taught him that it was so, saying, *Blessed art thou Simon Bar-Iona, for flesh and blood hath not revealed it vnto thee, but my Father which is in heauen*. The Apostle hath confirmed the same, where he prayes God in his Epistles to give his Spirit vnto them, vnto whom hee writes, *that they may comprehend these things*; and assuring vs, that *no man can say, that Iesus is the Lord, but by the holy Ghost*.

*1. Cor. 13. 3.*

*V. 1.* But here is the question, for they demaund, *where is the Spirit? In whom is the Spirit?* A question easie to be resolved: for as it one aske, where the soule and life of man is? a child would answer, that it is in mans body, and in euery part of the body, though more sensibly; and with more efficacy in one part of the body, then in the other; euen so, when they demaund, *where is the Spirit of Christ?* The childe of God will presently answer, that it is in the body of Christ, which is the Church, vnited to Christ his head, and in euery member of this body. *In Christ, who is the head, without measure; in the other members, with measure; in some extraordinarily, as in the Prophets; and now ordinarie in all those that are come since; in these a greater measure, in those a lesser measure; in some more, in some lesse; according as God hath dealt to euery man the measure of faith*. To doubt therefore, if any one hath the Spirit of Christ in him, is to doubt, if he be a member of the body of Christ, that is to say, if he be a Christian: for no man is a Christian, but by the holy Spirit vniting him to Christ, and inspiring him, and quickning him that he liue to Christ.

*1. Iohn 3. 34.*

*1. Rom. 12. 3.*

CHAP.

## CHAP. V.

- I. The words of Micah unsifted, and to no purpose allegorized, cannot be understood by allegorie, but of the Church in generall, whose children are directed by the holy Spirit in the understanding of the Scriptures.
- II. Hee is an Heretick, who obstinately defends a sense contrary to the Scriptures.
- III. The argument whereby the Letter binds us to depend and relie on the interpretation of the Fathers, because Christ hath said nothing, but that he hath heard of God his Father, is impertinent and ridiculous.
- IIII. In what consisteth our conformance with Christ.
- V. The argument retorted against the Author thereof.
- VI. It is proved by the Scriptures and Fathers, that we are not to relie on the exposition of the Fathers.

**W**HEN as therefore the Author saith in his Pastorall Letter, that we must not stand to our owne sense, to know the sense of the Scriptures but follow the counsell of the Prophet Micah, saying, 'Come and let us go up to the mountain of the Lord, and to the house of the God of Isaac, and hee will teach vs of his waies, and we will walke in his pathes. Although that these words of Micah are to be understood literally of Zion, and of the Citie of Ierusalem, as it appears by the words following, For the Law shall goe forth of Zion, and the word of the Lord from Ierusalem: If by the mountaine of the Lord, and the house of the God of Isaac, hee understands the Church of Christ Iesus it is most certaine, that we ought to go and reside there, to have the sense & meaning of the Scripture. For there is the Scripture, and there is the Spirit inspiring the whole Church in generall, and every true member of the same in particular, according to the gift and wil of every one. When therefore the Scripture is read by a true member of Christ, or is preached

Pag. 7.

Mica. 4. 2.

preached vnto him; he hath the holy Spirit on his right hand; and in his heart, inspiring the true sense and meaning thereof: and this inspiration is no other thing, but that which S. Paul names, *the eyes of our understanding enlightened*, to see & comprehend the mysteries propounded in the Scriptures, as it happened vnto Lydia, *whose heart the Lord opened, that she attended vnto the things which were spoken of Paul*. And it happens vnto all the Saints, according to that which the Apostle saith, *As we haue receiued not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely giuen to vs of God*. And S. Iohn writing to young babes, young children, young men, and fathers; *Ye haue an unction from the Holy One, and ye know all things*. The one and the other, after their manner, who hath decided this, controuersie with this notable sentence; *No man can come to me, except the Father which hath sent me draw him: It is written in the Prophets, And they shall be all taught of God: every one therefore that hath heard, and hath learned of the Father, cometh vnto me*. They that thus heare and learne thus of the Father, doe not stand to their owne sense, nor are not wedded to their owne humours; but are directed by the holy Spirit to the sense and meaning of the Scripture, as much as is necessarie for them; that they suffer themselves not to be distracted, and with-drawne from the salvation which is in our Lord Iesus, by the deceit of men.

¶ I L The Pastoral Letter vnderstands not so the words of *Micah*, and acknowledgeth none to be the mountaine of Sion; but the ancient Fathers, and those of these times, Pastors and Doctors, there is difference (saith he) *betweene one heretick and another, which interprets the Scripture according to his sense*, the one with more, the other with lesse obstinacie and wilfulnesse, but both of them are alike in error. To be like an heretick, is to make himselfe like the diuell, and to beare his image. This is his argument, they are hereticks which do interpret the Scripture according to their owne sense, wee ought not to resemble hereticks; wee ought not therefore, and must not interpret the Scripture according to our senses. The Canon Law defineth an heretick thus; *Whosoever vnderstandeth the Scripture otherwise then the sense of the holy Spirit, by the which it hath*

Ephe. 1. 18.

Acts 16. 14.

1 Cor. 2. 13.

1. Iohn 2. 20.

1 Ioh. 6. 44. 45.

Can. 27. Heretici;

quicunque aliter

scripturam in-

telligit quam

sensum spiritus

sancti fligitat

quo scripta est.

licet de ecclesia

non recesserit

tamen hereticus

appellari potest.

been written, requireth, although he hath not with drawne himselfe from the Church, he may be call'd an hereticke, is to be vnderstood, if he be obstinate, and being convicted of error by the truth, will not leaue his error to embrace the truth. For they which maintain and defend their false and peruerse opinion without any stubbornnes and obstinacy, being ready & willing to be corrected, are not to be reckoned amongst hereticks: but they which being in the Church of Christ, haue any contagious and peruerse opinion, being reprov'd of it, that they may know and acknowledge that which is sound and right, they resist with stubbornnesse and contumacie, and will not reforme and correct their pestilent and mortall opinions and doctrines; but persist to defend and maintain them, they become hereticks. And if we will know, who are they which haue a bad and peruerse opinion and doctrine,

1. *1. Tim. ap. 10.*  
ad Flavianu &  
est. 24. q. 3. can. 31.  
Qui in ecclesia.  
30. quid autem.

Let the first will tell vs, that those false teachers, false and mad men, who being hidred by some obscurenes and darknes in knowledge, know not their reason for the words of the Prophets, in their Epistles of the Apostles, and in the authorities of the Gospel, haue admistaken, and therefore are masters of errors, not having been disciples of Christ. All these conditions being put and laid together, hee is an hereticke, who despising all admonitions,

2. *Tit. 3. 10. 11.*  
m Tert. de pres.  
aduers. heret.  
cap. 38. inde &  
scripturarum &  
expositionibus  
adulatione de-  
putanda est, ubi  
diuersitas inue-  
nitur doctrinae.  
3. *ibidem ca. 12.*  
Heresiolorum  
doctrina cum  
Apostolica com-  
paratur, ex diuer-  
sitate & contra-  
dictione sua pro-  
nuntiabit neque  
Apostoli alicui  
ipsa authoris esse  
neque Apostolici.

doth maintaine obstinately an error, contrary to the doctrine of the Prophets, and Apostles contained in the holy Scriptures. Of such saith the Apostle faith, I would thou wast a hereticke (after that first and second admonition) so that thou mightest be such, as fabersted and sinners, being condemned of himselfe. I desire the Reader to marke and remember this definition, as the end of his iudgement by the same, of the truth and false kind of the matters debated in our writings; and finde and hold for an hereticke the one of vs; who being an Idolater of his owne sense and opinion, defends with obstinacie a sense contrary to the holy Scripture. For, as Tertullian saith, There is a corruption of the Scriptures and of Expositors, where the diversity of doctrine is found; and also where, if the gallery of hereticks compared with a hat of the Apostles, will pronounce by their difference and contrariety, that she hath not for her author any Apostle, or any Apostolick person. The Pastorall Letter will not haue, nor permit vs to make this comparison of the writings

tings

things of men with those of the Apostles; but binds vs to depend altogether on that, which the holy Fathers, and our spirituall Fathers, which haue lawfull succession will tell vs and teach vs.

*In Ill. The Christian (saith the Letter) ought per omnia ass-* Pag. 7.  
*mulari Christo, in all things be made like vnto Christ, who for our*  
*example said in Saint Iohn, Mea doctrina non est mea, sed eius* o Iohn 7. 18.  
*qui misit me, My doctrine is not mine, but his that sent me. In an-*  
*other place; Omnia quaecumq; audiui a patre, nona feci vobis: Al-* P Iohn 15. 15.  
*things that I haue heard of my Father, I haue made knowe vnto*  
*you; men so you ought not to speake of the Scriptures, but sicut*  
*audiui a patre, as the holy Fathers doe expound. This reason*  
*may be reduced to this forme, The Christians ought to be like*  
*vnto Christ in all things: but Christ hath said nothing, but that*  
*which he hath heard of his Father; & therefore we ought not to*  
*say any thing of the Scripture, but that we haue heard of our fa-*  
*thers, or as they expound it. Who seeth not, that here are foure*  
*verities (as Schoolemen speake), and that the conclusion sayes*  
*more, then the premises doe afforde? let vs make a new this*  
*Syllogisme; All Christians ought to be like vnto Christ in all*  
*things: but Christ hath said nothing, hath done nothing; but*  
*that which his Father hath told him, and commanded him:*  
*the maiden daughters therefore, of whom the question is,*  
*ought to say nothing, to doe nothing; but that which their fa-*  
*ther hath told them and commanded; and consequently they*  
*ought not, nor may not enter into the new religion; and religi-*  
*ous House or Cloister of Saint Krsula the Virgin, because their*  
*father hath told them, and commanded them not to doe it.*  
*Let vs make it of another fashion; All Christians must be like*  
*vnto Christ in all things: but Christ hath spoken of all those*  
*things, which he hath heard of his Father, who is God, the true*  
*One, and holy One; Therefore we must hold all that we haue*  
*heard of our Fathers, of whom the most holy is but man, and*  
*not God; is a sinner; & for there is no man that sinneeth not; and* 1. King. 3. 46.  
*a lyer, as is written, Let God be true, but every man a lyer.* x Rom. 3. 4.  
*We see therefore, that the word father is taken ambiguously*  
*by the Author of the Pastorall Letter; and that from this ambi-*  
*guitie, a thousand impertinent, false, blasphemous conclusions*

might be inferred. Moreover, the proposition is false, if it be not limited: for can we be God like Christ? Can we be Prophets, Priests, and Kings of the Church, as Christ is? In a word, can wee bee mediatur betweene God and man as Christ is? what? are not these things proper to Christ, and vncommunicable to all creatures?

III. The resemblance & likenesse, which we must haue with Christ, is in the holinesse of his life, in that which concernes his godlinesse towards god, and his charitie towards men, according to the Law. *The new man which is renewed in knowledge, righteousness, and true holiness, after the image of him that created him.* The argument then will be good in this sort, if we say, that euen as Christ hath been so conscientious, so scrupulous and holy in his vocation, that hee hath not taught any thing, but that which he hath heard of God his Father: so our Pastors and Doctors ought not to teach any thing, but that which they haue heard of God their Father, that is to say, that which is contained in the holy Scriptures. And againe, as Christ, although authorized in his doctrine by that heuently voice, *Hears him*, submits his doctrine to the touch-stone of the Scriptures, and exhorts the people to examine it by the Scripture, saying, *Search the Scriptures, they are they which testifie of me.* Our Teachers and Doctors, which haue not such an authoritie, and should resemble Christ in humilitie and reuerence towards the Scripture, ought and must submit their doctrine to the like examination, and exhort the people to search the Scriptures, to see and examine if it be so. And if the people ought not to heare any other doctrine, then that of their Father contained in Scripture, remembering that notable

*Augustine contra Iulium, lib. 3. c. 6. Si angelus de celo vobis annunciauerit, prędicauit quod in Scripturis legalibus & Evangelicis accepistis anathema sit.* *Sentence of Saint Augustine: If an Angel from heauen preach unto you otherwise, then that which you haue receiued in the Scriptures, Legal, or Euangelicall, let him be accursed.*

V. Let vs now retort and returne the argument against the Author of the same, and say; VVe may not speake of the Scripture otherwise then we haue heard of our Fathers, we haue no other Father then God; therefore we may not speake of the Scripture, then as we haue heard it of God: the Maior is his, as we haue seene; the Minor is his also. For by this argument hee

proues





*h* Caiet. prefat.  
in 5. lib. Mos.

*Dem non alii  
gamt expositio-  
nem scripturarū  
sacrarum prisco-  
rum doctorum  
sensibus.*

*Si quando oc-  
currit nouus  
sensus textū  
conformis, quan-  
quam a torrente  
doctorum alie-  
nus, equos se pre-  
beant censors.*

*Andrad. de  
sens. Synod.  
Trident. lib. 2.*

good, or to reprove that which is unpleasant and offensive. Cardinal *Caietan*, the most learned of all the Cardinals and Bishops of his time, hath the like speech in his preface on Genesis: for hauing said, *That this authoritie is reserved only to the sole authors of the holy Scripture, that we beleeue the thing to be so, because they haue so written it; layes downe this principle and maxime, that God hath not tied the exposition of the holy Scripture to the sense of the ancient Doctors.* And therefore he intreats them, which shall find in his Commentaries a new sense or meaning, conformable and agreeable to the text, to iudge iustly and vprightly, although it bee against the torrent and streame of the Fathers. *Andradus* maintaines the selfe same principle, and improoues the allegoricall expositions of the Fathers, reprehends many expositions that they giue of the literall sense, pronounces that they spake not oracles in the expounding of the Scriptures; that for not hauing the vse of a good Translation, they haue often strayed and swarued from the true meaning of the holy Ghost; that many things in *Moses* and the Prophets are better, and more exactly expounded in our age, then they had euer beene before. Others haue said and written as much.

## CHAP. VI.

- I. *There is none of the Fathers that hath not erred, none of them therefore that can alone be iudge of the sense of the Scripture.*
- II. *No more can the consent of the greater number of them, because all haue erred together in the same points of doctrine, either in mens opinion, or in truth.*
- III. *All the Fathers haue diuided the first Table of the Law in foure Commandements, and are reiected; two onely haue reduced it to thre, and are receiued of the Romane Church.*
- IIII. *The opinion of Saint Austin alone sa be preferred before*

before that of Saint Hierome, and of the number and multitude of the Fathers touching Saint Peter reprehended by Saint Paul.

V. The ancient Fathers (for the most part) were Millennaries, or Chiliaſta, and thought that the ſoules ſaw not not God, before the reſurrection.

VI. All the Fathers haue beleened for the ſpace of 1500 yeeres, that the Virgin Marie was conceived in ſinne; their conſent and agreement in the ſame is condemned by the Church of Rome.

VII. The whole ancient and Primiſine Church for 1400 yeeres, did celebrate the Eucharift under two Elements; that is now adaiies hereſie, in the opinion of the Romiſh Church.

VIII. To make a ſhew of, to relie in, or ſhroud himſelfe under the expoſition of the Fathers, and yet to reſuſe and forſake them, is to make a mocke of the Fathers.

**T**He writings of the Fathers are no rules, and haue no authority to binde vs, by the proper confeſſion of them, which bindes the conſciences of the children of God, of the co-heires of Chriſt vnto their authoritie; take euery one of them apart, take the greateſt number of them, conſider them altogether, and you will finde that it is ſo. He on whoſe judgement my conſcience ought to reſt, muſt be indued with ſuch a perfection, that he cannot be allured nor induced to any error, and cannot ſeduce nor miſleade me by any error; it behoues that God giue him this teſtimony in the holy ſcriptures, which giue this prerogatiue to none, but to the Prophets and Apoſtles. Let vs take the others one by one, although they haue had the gift of interpreting in an high degree, and haue beene ſpirituall; yet is it certaine, that the chiefeſt amongſt them, yea all of them haue erred, and haue fallen into groſſe faults and grieuous errors, yea, and ſometimes doe engender monſters.

II. If all together, or the greater number againſt the loſſe, as ordinarily they hold and maintaine, yet thus do they not re-

<sup>a</sup> Bellar. de  
concil.

<sup>b</sup> Bellar. de ver-  
bo Dei lib. 3.  
cap. 10. §. 22. Diſcr.

<sup>c</sup> Canus lib. 7. de  
locis Theolog.  
cap. 3.

<sup>a</sup> Maldon in  
Matth. 19. 20.

24  
came them. <sup>a</sup> Maldon<sup>a</sup> expounding the historie of the rich man, that said to our Saviour, that he had kept all the Commandements from his youth vp, saith; *Some Fathers, Hilario, Ierome, Ambrose, Austin, Theophrast, Bede, and others say, that this young man lieth; notwithstanding, I rather like and approve* (saith he) *the opinion of Basil, Eucherius, Chrysostome, and so preferres the lesser number before the greater.*

<sup>a</sup> Clemens Strom.  
lib. 6.  
<sup>b</sup> August. qu. 71  
in Exod.

III. All the Fathers haue deuised the ten Commandements placing foure of them in the first Table, and fixe in the second, except <sup>a</sup> Clement <sup>a</sup> *Alamanus*, who hath acknowledged but nine. And Saint <sup>b</sup> *Austin* ioyning the second with the first, hath reduced the foure of the first Table to three, seeking in it the mysterie of the Trinitie, and hath made two of the last of the second Table. Notwithstanding, the common opinion of <sup>c</sup> *Paul*, <sup>d</sup> *Joseph*, and of <sup>e</sup> all the Iewes, of <sup>f</sup> *Gregory Nazianzen*, <sup>g</sup> *Origen*, <sup>h</sup> *Athanasius*, <sup>i</sup> *Chrysostome* amongst the Greekes, of <sup>k</sup> Saint *Hierome*, <sup>l</sup> Saint *Ambrose*, and of <sup>m</sup> Saint *Austin* himselfe, if he be the Author of the questions of the old and new Testament, is received of the whole Romish Church; and that opinion of Saint *Austin* contradicting himselfe is received, and that notwithstanding.

<sup>a</sup> Phil. de Dia.  
logo.

<sup>b</sup> Joseph. antiq.  
lib. 3. c. 4.

<sup>c</sup> Aben Ezra  
in Exod. 20.

<sup>d</sup> Greg. Nazian.  
in vers. de  
decalogo.

<sup>e</sup> Origen. in Exo.  
hom. 8.

<sup>f</sup> Athanasius.  
Synopsis sacra  
scripturae.

<sup>g</sup> Chrysost. opus  
imperfect. in  
Mat. hom. 49.

<sup>h</sup> Hieron. in e-  
pist. ad Ephes.  
cap. 6.

<sup>i</sup> Ambrosius  
epist. ad Ephes.  
cap. 6.

<sup>j</sup> Aug. qu. vet.  
et noui Test.  
cap. 7.

<sup>k</sup> Hieron. Aug.  
August. epist. 29.

III. There was a great contention betwene Saint *Ierome*, and Saint *Austin*, concerning the rebuke that Saint *Paul* made to Saint *Peter* before the whole Church of Antioch. Saint *Ierome* held, that Saint *Paul* did differ with Saint *Peter*, that he did use an officious tie, and an honest dispensation, and did quote and alleage for himselfe many Fathers, of whom hee made so much, that he feared not to say; *If thou dost blame and reprove me, count that errour that thou thinkest that thou art such*. Saint *Austin* held, that Saint *Paul* rebuked Saint *Peter* in earnest, and saith, that if hee had read much, hee might haue found as many Fathers on his side. *I But* (saith he) *I haue for them all and against them all, the Apostle Paul; I haue my refuge to him; I appeal from all them, which haue expounded his writings, and thinke otherwise, to him; I like and demur in himselfe, &c. and I heare him crying with a religious voice in the exordium and beginning of this narration, Concerning the things I write vnto you, Behold, I say before God, that I lie not; for those that thinke otherwise*

otherwise, pardon me, I had rather beleue so great an Apostle taking his oath in his writings, and for his writings, then any man, bee true so learned, disparaging of other mens writings. Doe not we hold now adaies, that Saint Austins opinion was sounder and truer then that of Saint Hierome and of his adherents? Medina hath not doubted to affirme, that Ierome, Sedulius, Primausus, Theodoret, Austin, Chrysostome, Theophylact have held, that the order of Bishops and of Priests is one and the selfe same order. They thus beleue that now adaies, are held for hereticks of the Romane Bishops, and of their clients and followers.

Medina de sacror. hom. orig. lib. 1. c. 5.

V. The ancient Fathers for the most part were Millenar-  
ies; Papius, an Auditor of the Apostle Saint Iohn, Apollinaris, Irenaeus, Tertullian, Victorin, Lactantius, Seneca, Sulpicius, and a great number of Catholicks; Iustin Martyr, all of them deceased, for not understanding well that which is written in the Revelation, \* Till the thousand yeeres should be fulfilled, Who would now suffer himselfe to be swayed and caried away with this error, should with good reason bee held and condemned for an heretick. Doth not Stapleton tell vs, that Clement the Roman, Tertullian, Origen, Irenaeus, Chrysostome, Theodoret, Occumenius, Theophylact, Ambrose, Bernard, were of opinion, that the soules doe not enioy the vision of God before the day of iudgement. Another adds to these, Iustine Martyr, Lactance, Victorinus, Prudentius, Aretas, Iohn Pope of Rome. Is not this an horrible error?

Greg. Valent. lib. 8. an- chys. c. 8. Seneca bibl. lib. 3. annot. 237. Reuel. 10. 3. Staplet. lib. 7. de authorit. Scripturae. c. 2. Seneca lib. 6. annot. 345.

VI. Canus expounding S. Pauls words, In whom all have sinned, saith, that from these words, All the Saints doe affirme with one consent, that the Virgin Marie was conceived in sinne. Chrysostome, Eusebius Remigius, Ambrose, Austin, Bernard, Bede, Anselme, Erardus Martyr, Saint Antonie, Doctor Bonaventura, Thomas of Aquin, Vincentius, Hugo de Sancto Victor: why then doth not he himselfe follow this consent and opinion? Let he himselfe say, why, Although no author hath contradicted it, Infirmitas est rationis, et omnia in patrum consensu argumentum: The argument notwithstanding taken from the consent of all the Fathers is weak, and the contrary opinion is more probably and holily held and maintained. Of late then and new-

Canus locorum Theolog. lib. 7. c. 1. num. 1. S. Sancti namque. Rom. 5. 12.

• *Salmeron* Te-  
suit. in Rom. c. 5.  
disp. 5. De-  
inde.

• *Exod.* 23. 2.

ly haue they left and forsaken the vniuersall beleefe of all the Saints the space of 1400 yeeres: and *Salmeron* the Iesuite tells vs, that we must answer to this whole multitude: that which one alleages and obiects, that which is written of Gods word, *Exod.* 23. *Then shalt not follow a multitude to doe euill; neither shalt thou speake in a cause to decline after many to wrest iudgement.* Let this suffice for an answer to those that say, we may not speake of the Scripture, but onely as the holy Fathers expound it: for if it were so, we ought and should be Millinaries with many of the holy Fathers; we should beleefe against all Scripture, that the soules of the faithfull departed, see not God vntill the vniuersall resurrection; with the Fathers wee should race out of the catalogue of festiual dayes, that of the conception of the Virgin *Marye*, the mother of Christ; and hold with the Scripture, that she was conceived in sinne, for so all the holy Fathers haue held.

VII. The Romish Church should giue vnto the people the Eucharist vnder both kindes: for so haue they beene instituted and giuen by the Master, receiued and recommended by the Apostles, celebrated by all the Fathers; and of the whole Christian Church the space of 1400 yeeres; wee ought to detest the new Fathers of Constance, who haue presumed against Christs institution, the doctrine of the Apostles, the practice of the whole Church for so many ages, to take away the cup, to bereaue and deprive the Christians of the Sacrament of the blood, which the Sonne of God hath shed for them in the remission of their sinnes.

VIII. To crie out alwayes, the Fathers, the Fathers, to make great shew of the Fathers, to relie on them, to shelter themselves vnder the exposition of the Fathers, and yet not follow the Fathers, is to doe like *Judas*, which betraied Christ in speaking to him with great reuerence and kissing him; or like the souldiers, who hauing clothed our King and Saviour Christ with a scarlet Robe, and giuen him in his hand a Reede in stead of a Scepter, they bowed their knees before him, made a shew to adore him, but forthwith did spit vpon him, tooke the Reede, and smote him on the head with it.



## CHAP. VII.

- I. *What opinion wee are to haue, and what indgement to make of the Fathers, in what and how farre they are to be beleened.*
- II. *The Author of the Pastorall Letter tyes and bindes the exposition of the Scriptures vnto the Pastors and Doctors, hauing lawfull succession.*
- III. *What is their authoritie, charge and dutie.*
- IIII. *They are not to bee heard, vntlesse they speake according to the Scriptures.*
- V. *Many vnder the Law, and vnder the Gospell, High-Priests, Bishops, and Popes, hauing succession, haue been Idolaters, Hereticks, Sorcerers.*
- VI. *The obiection taken from the words of Malachie, is contrary to the apponent.*

**I** Doe not pretend to abate or diminish in any wise the authoritie of the Fathers, I say, that they haue been great men of God; that they haue serued God, and his Church in their time with great profit; that their writings are of great vse, and that by the reading of them, a man may become wiser and holier. And I hold for certaine, that they are bound in the bundle of life, and doe raigne in heauen with Christ Iesus their King, for whose sake God hath been mercifull vnto them. But when men make a buckler of their errors; and when men say, that we may not speake of the Scripture, but as they are interpreted by them; we are inforced to say the truth, that, first, they all were men, and not God: secondly, they were all disciples of the truth, and not Author of the same; all Interpreters of the law, not Law-giuers; all our fellow-Brethren, and fellow-Seruants, and not our Masters. Thirdly, that we ought to beleue them in matters of fact, or of things done in their time, and that which they assuredly know, when they speake of things

<sup>a</sup> *Canon cent. 3.*  
<sup>b</sup> *sequent. c. 4.*

<sup>b</sup> *1. Cor. 13. 9.*  
<sup>c</sup> *Gal. 5. 17.*

<sup>d</sup> *John 16. 13.*

<sup>e</sup> *John 1. 9.*

things not by heare-say, but which themselves haue seene and knowne these certain things. Fourthly, that in matters of faith they are not to bee beleened, if they proue not their doctrine by the bookes of faith, because as <sup>a</sup> *Canon* saith, *All the Saints (those only accepted, who haue digested and committed unto writing the Canonickall bookes) haue spoken by human spirit, and haue sometimes erred in things which appertaine to faith.* The reason is, <sup>b</sup> *They knew onely in part, and prophesied in part.* <sup>c</sup> *The flesh lusteth against the Spirit, and the Spirit against the flesh in them, as well as in vs.* The Apostles onely were priuiledged with an extraordinarie measure of the holy Ghost, to leade them without any imperfection, <sup>d</sup> *in all truth.* Fifthly, that the Spirit of Christ Iesus is not dead with them, but is as yet in his Church, enlightning it in the truth, and sanctifying her by the truth; in so much, as although there were no writings of the Fathers, the people of God for all that, should not leaue to know & vnderstand the Scriptures, to know the voyce of Christ, and follow it. Sixthly, that the writings of the Fathers are as much, or more obscure, then the holy Scriptures, if it might bee said without blasphemy, that there were obscurenesse in those bookes which were dictated by him, <sup>e</sup> *Who is the light, which lighteth every man that cometh into the world.* Seuenthly, that the fathers are so many in number, & their writings in like manner, that though a man had an iron body, he could not take the paines to reade them all; and though he had a memory of Steele; he could not remember the expositions of all of them; that there is no man liuing which hath them all, no man liuing which hath read all those we haue; yea, I suppose and presume that I may say truely, that all the liuing together haue not read them all; whereas all can, and may reade the Scripture ouer and ouer, every one oftentimes, & learne by it with prayer and labour, all that is necessarie for their saluation. Eightly & lastly, that the Scriptures are snatched out of the peoples hands, detained in such a brutish ignorance, that they cannot know if the things written by the Fathers are of the Scripture or no; & the meanes to reade the Fathers is taken away from them, so that they cannot know how they expound the Scriptures; and therefore it is a mere mockerie to send the ignorant to the Fathers,

Fathers, which they haue neuer read, which they cannot reade though they would, and dare not reade them though they could, and whom they cannot vnderstand, though they should reade them; and therefore are taught to reſerue themſelues in all theſe things to that, which their Paſtors and Doctōrs will make them beleue.

II. This is the ſenſe of that which followeth in the Paſtorall letter, where, to that which hath been ſaid, that we ought not to ſpeake of the Scriptures otherwiſe, then the fathers expound them, is added, *And beſides, your ſpiritual Fathers, Paſtors and Doctōrs, that are inſtited of God, grounded on the lawfull ſucceſſion of the Apoſtles to expound and interpret it to you; Labia Sacerdotis cuſtodient ſcientiam, & ex ore eius legem* Malach. 27. requirent; *The Priests lipps ſhall keepe knowledge, and they ſhall ſeake and aſke the Law at his mouth.*

III. We ought not to take away from the true Paſtors and Doctōrs any thing of that which God gives them, Saint Paul ſaith of himſelfe and of all, *a Lit a man ſo account of vs, as of thoſe* 1. Cor. 4. 1. *Ministers of Chriſt, and Stewards of the myſteries of God: and elſewhere, God hath committed vnto vs the Word of reconciliation; We therefore are Ambaſſadours for Chriſt, as though God did beſeech you by vs.* We ought then to account and eſteeme of them, and to put them in another ranke then private perſons are; we are to heare them with attention and reuerence in the declaration of their commiſſion. And if we honour the Miniſters and Ambaſſadours of a Prince for the Princes ſake who ſends them, how much more ſhall we honour and reuerence the Miniſters of Chriſt Ieſus, who is the *Prince of life,* Acts 3. 15. and hath written on his thighe, *The King of Kings, and Lord* Rom. 1. 16. *of Lords, for Chriſt Ieſus ſake.* But they ought alſo to know, that they are but Miniſters of Chriſt, & therefore are not Lords and Maſters over the Church, which is the body and ſpouſe of Chriſt; that they are the Miniſters of Chriſt, & therefore are called *ministerium non ad magiſterium,* to ſerue, and that with labor and paines; like thoſe which row in ſhipps, *ſervi*, as the Greeke word beareth, and not to gouerne and play the Regent according to their owne fancie and affection; that they are ſtewards of the great myſteries of God, of the great myſteries.

rics of the Gospel, the which they must distribute, that is to say, preach and apply it to the vse and saluation of the Saints. That they are the *Ambassadors for Christ*, and therefore they ought to produce their letters and patent of their commission, and declare faithfully the substance of the same without any addition, diminution, or changing thereof. They are no more priuiledged then Saint Paul was, who *received of the Lord that which he deliuered vnto them, and hath given nothing, but that which was written touching the substance of the doctrine.* And of that whereof euery one had the copie in hand to examine, if he kept himselfe in the precincts and compasse of his charge and commission, as *they of Berea did with praise and commendation.*

III. Therefore the Apostle hauing declared what is their charge and function, and the dignitie or excellencie thereof, gives them this admonition, *Morouer, it is required in Stewards, that a man be found faithfull, faithfull in care, in labor, and especially in the preaching of the will of God in purenesse and simplicitie, without any mixture of humane traditions, his will (say we) wholly comprehended in the Scriptures, of the which God will that all should haue copie, as being all his children, and hauing right and reason to know the consents of his Testament; to the ende that if they, which are but his Teachmen and Heralds, doe interpret other language then his, relate and deliuer otherwise then that, which he hath given in writing, and hauing sent the copies throughout all the world, they be not heard, what succession soeuer they pretend, Aaron from and by whom the Leuiticall succession began, made a golden calfe, and notwithstanding the Leuits who were inferiour vnto him, would not be partakers of his sinne, but obserued the words of God and kept them. If a prophet, or a dreamer of dreames did arise amongst the people, and made signes and miracles, and hee say, let vs goe after other Gods, and let vs serue them; God commanded to put such a one to death, and saith to the people, Thou shalt not hearken vnto the words of that prophet, or dreamer of dreames, &c. Yes shall walke after the Lord your God and feare him, and keepe his commandements, and obey his voyce, and you shall serue him, and cleane*

<sup>1</sup> 1. Cor. II. 23.

<sup>2</sup> Acts 26. 22.

Rom. I. 22.

<sup>3</sup> Acts 17. 11.

<sup>4</sup> 1. Cor. 4. 2.

<sup>5</sup> Exod. 32. 4.

thence write him. In like manner the Prophet Isaiah sends them to the Law, and to the testimony, saying, *If they speak not according to this word, it is because there is no light in them.* Saint Peter also to the Pastors and Ministers, *If any man speaks, let him speak as the oracles of God.* And Saint John writing to a woman, and is her person to all, *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speede.*

V. Neither is there any succession that is free, or can privilege them. Uriah the high Priest descended by succession from Aaron, builds contrary to Gods commandement, an Altar according to the patterne of that of Damascus, and seale it in the Temple, according to all that the King Ahaz had said of Damascus. Caiaphas having the succession, with the Scribes and the Elders of the people assemble together against Iesus Christ, and caused him to die by the hand of the wicked. Saint Paul admonisheth the Pastors of Milet and of Ephesus, that from among themselves shall men arise speaking perverse things to draw disciples after them. Photinus, Samosatensis, Arrius, Macedonius, Nestorius, Eutyches, Marcellin the Pope, who sacrificed to Idols; Iohn 22 Pope, who denied that the soules see God before the resurrection; Pope Zepherinus a Monumist; Pope Liberius an Arrian; Pope Anastasius a Nestorian; Pope Honorius a Monothelite; Pope Simplicius, who gaue himselfe to the diuell to be made Pope; Gregorie the seventh a great Necromancer; Iohn the 23, who denied life eternall, and the resurrection. All these had a vocation and succession as lawfull as any Pope or Bishop of that time; and notwithstanding they were not to be heard of any, because they all were hereticks.

VI. Yet our God hath said in Malachi: *The Priests lips shall keepe knowledge, and they shall seeke the Law at his mouth.* Hee hath said it indeede, and hath said it either by promise to the Priests of the Law, that it shall be alwaies so; or by commandement to the Priests to obserue and keepe it so alwaies: not by promise, for he hath not alwaies determined nor Pope so; but that the same God and Lord adds, ver. 8. *For ye are departed from the way, ye have despised my word, ye have despised my Law*

*Law, ye have corrupted the Command of Lord, said the Lord of Hosts, therefore have I also made you contemptible and base before all the people. And all where God complains of them,*

*• Psal. 137.*

*• Ezech. 22. 26.*

*Sopho. 3. 4.*

*• Jerem. 18. 18.*

*• Ezech. 7. 26.*

*They are so wise, they stand in judgment, they have wisdom, they have Law, and have prophesied mine holy things, they have put no difference between the holy and prophane: and because they did then as they do now adies, crying to every purpose,*

*• The Law shall not perish from the Priest, nor counsel from the wise man, and word from the Prophet; God threatens them, that the Law shall perish from the Priests, and Counsel from the Prophets. It was therefore a commandment of that which the Priests should do, and did then as now adies, when and where God may say, as he said of the People and Priests of Israel; *• My people are destroyed for lack of knowledge, through their foolish knowledge, I will as soon as I can forget the Law of my God, I will as soon as I can forget the children, &c. There shall be like People, like Priests.**

*• O 2 4. 6. 9.*

## CHAP. VIII.

*I. The Judge of the sense and meaning of the Scriptures is publick or private.*

*II. The publick and sovereign Judge is God alone.*

*III. His judgement is perfectly given in the holy Scriptures.*

*IIII. It is not necessary, that the Judge be present and visible.*

*V. The publick ministerial Judges are the Pastors.*

*VI. The private Judges are all Christians.*

*VII. They that forbid Christians to judge of their own things, are opposed by the Spirit of Christ.*

**T**O conclude this point, and to leave no scruple concerning this whole matter in the conscience of the Reader. We say, that the Judge of the sense and meaning of the Scriptures, is either



the *publike* or *private*. The *publike* Iudge is he, who iudgeth *publike* with a *publike* authoritie, and declares, what is true, what is false, good or bad; what one ought to follow or eschew, doe or not doe in matters of religion. *The publike Iudge is either Soueraigne or Ministeriall.*

I I. The *Soueraigne Iudge* is hee, whose authoritie is in himselfe, and towards vs sufficient; irrefragable, and so absolute, that necessitie is laid vpon vs to yeeld and agree vnto, without any doubting, contradiction or appeale. There is no such Iudge in heauen or in earth but one, so wis, God speaking to his Church in Christ Iesus by his holy Spirit. There is but he alone, which hath *publike* and absolute authoritie; who gouernes, swaies and commands over the consciences; who can perswade, binde, and conuince them. He hath given his iudgement and sentence, and hath enregistered it in the sacred Scripture, according to which he gouernes the consciences, bowing & bending them to the obedience of the same by his holy Spirit. And indeed what other could be the *Soueraigne Iudge* of the sense of the Scripture but he, who is the author of the Scripture? who can better interpret a mans words & meaning, then he which hath spoken them? And who can better interpret the sense and meaning of the Law, then the Law-giuer which hath made it? who is so fit and opt for it as hee, who being all wise and all holy, cannot; and being all good, will not deceive or beguile vs?

I I I. There is nothing more apparent, then that his iudgement is contained in the holy Scriptures. *All Scripture is giuen by inspiration of God*, it containes then the iudgement of the holy Ghost. *They are able to make vs wise vnto saluation, through faith which is in Christ Iesus*. And for this cause are we commanded to heare them: *They haue* (saith Abraham touching the brethren of the rich man) *Moses and the Prophets, let them heare them*. As they of Berea are commended, for that they sought in the same the iudgement of the holy Spirit concerning Saint Pauls doctrine; the cause of all errors being, that men doe not stick fast to it, as Iesus Christ reproofeth and chargeth the Sadducees with, telling them, *Doe ye not therefore erre, because ye know not the Scriptures, nor the power*

2.Tim. 3.16.

2.Tim. 3.15.

Luke 16.29.

Acts 17.29.

Mark 12.24.

of Iudas. And it being impossible that any can feare, and bee persuaded or moued else where to beleue in Christ, and amend his life, Abraham hath so testified & borne record to the mightie rich man, who required that Lazarus should be sent to his brethren: *If (saith hee) they heare not Moses and the Prophets, neither will they be persuaded, though one rise from the dead.* Iesus Christ hath more evidently testified it vnto the

<sup>1</sup> Luke 16. 31.

<sup>2</sup> Iob. 5. 46. 47. Jewes, speaking of the Scriptures, and of himselfe, *If ye had beleued Moses, ye would haue beleued mee; for he wrote of me: but if ye beleue not his writings; how shall ye beleue my words?* This hath been acknowledged and granted of all the Fathers,

<sup>3</sup> Ignat. epist. ad Philadelph.

<sup>4</sup> Cyp. epist. 63.

<sup>5</sup> Ambr. de fide

lib. 3. c. 4.

Hieron. in

Psal. 86.

Optat.

August.

Chrysost.

et c.

who refused to accept and admit of any records or euidences, then those of Christ; who will heare none other but Christ, who in all their disputations against hereticks, doe appeale vnto the iudgement of Christ, speaking in the Scriptures; except they had to doe with such as denied the Scriptures.

III. But if they object, that the Iudge must bee present and visible: we answer, that that is not necessarie. How often doe Emperours decide controuersies new sprung in their Provinces, by the Authority and Iurisdiction of the Soueraigne Court, without budging from their place? How often haue the Popes remaining in Rome, or in Aignon, ended the differences of Christians a great distance from them, by their Decretall Epistles, and doe as yet make knowne their will vnto all the world by their Bulls, without stirring from their seate? The King (whom God preserve and blesse with all temporall and spirituall blessings, for his glory) is the supreme and Soueraigne Iudge of all this Kingdome, although he be visibly and corporally but in one place of the same so one time, from the place where hee is, hee signifies by his Proclamation what his pleasure is, vnto the which all his subiects must yeeld and agree. A King, who is but a man hath such a power, and shall not the King of Kings haue it? a mortall man, absent in body, shall bee acknowledged of all his good subiects for supreme Iudge, and his will declared in writing, shall bee Law vnto them: and shall bee the Lord Iesus, God-Man, and Man-God, be accepted of for Soueraigne Iudge, nor his writings for lawes, wlesse he make and shew himselfe visible and present. What

Impietie!

impetie? But God be thanked, our Iudge contained indeede in heauen in regard of his bodie; Acts 3. 21. is alwaies euery where with his Church in regard of his Deitie and God-head; alwaies present in the same in common and generall, and in euery member of the same in particular, by his holy Spirit, by his grace, by his vertue, by his counsell; by his helpe and assistance, by his conduct and guiding, and by his holy and whole some word, so farre forth that hee saith, *"Loe, I am with you"* Matth. 28. 20. *alwaies, euen vnto the end of the world:* for, *"saith he, where two"* Matth. 18. 20. *or three are gathered together in my name, there am I in the midst of them.* It is he then that iudgeth vs by his word, which is his voice, which all they that are his sheepe heare, which they know and follow: *"My sheepe heare my voice"* (saith Iohn 10. 27. Christ), *and I know them, and they follow me.* And doe not thinke, that he speakes there onely of his sheepe of then, or that time, when he fed them with the foode and refection of his mouth; he speakes of all those that shall be gathered together vnder his Sheepe-hooke vntill the end of the world, according to that he said before, *vers. 16: Other sheepe haue I, which are not of this fold; them also I must bring; and they shall heare my voice, and there shall be one fold, and one shepheard.* They that are not contented with this voice, and heare it not, they would not onely not heare our Lord Iesus, although he should returne here in the flesh; but also they would crucifie him againe, as the Priests, Scribes, Pharisees, and the Elders of the people did: for if that so he should returne here on earth, hee would say no other thing, then that which he hath said already, and would not speake more plainly and perspicuously, then he hath spoken in the holy Scriptures. Therefore according as he hath commanded vs to call none our Doctor: *"For"* Matth. 23. 10. *one is our Doctor and Master, euen Christ: we will adhere and sticke fast vnto him alone, and will say vnto him with Saint Peter, and the other disciples, Iohn 6. 68. Lord, to whom shall we goe, thou hast the words of eternall life, and wee beleue and are sure, that thou art that Christ, the Sonne of the living God?*

V. The publike ministeriall Iudge is he, which hath a publike and lawfull calling and authoritie from God, to iudge not



pell, therefore and according to the Gospell. The reason is verie good; the Gospell is of the Master, and ought to be received with all obedience of faith, by whomsoever it is preached; the Pope and the Bishops are but servants in the Masters house, where they have no other charge, then to serve the children of the house, according to the will of the heavenly Father, comprehended in the Scriptures; otherwise they are no Pastors but Impostors.

VI. As the publike ministeriall judgement is (without proportion and measure) inferior to that of God revealed in the Scripture; so the private judgement is inferior to the ministeriall; for it comes not out in publike with a publike calling and authority; but keepe and containes it selfe in the conscience for her rest and peace, and doth not extend or spread her selfe further then the calling of him, which hath received this gift of God. This is common to all true Christians, who being all spirituall men, have received and had of God, the eyes, eares, taste, heart, and iudgement of the spirituall man; to see, heare, taste, know, iudge, loue and affect the things of God. \* *The spirituall man* \* 1. Cor. 2.15. (saith the Apostle) *discerneth and iudgeth all things*; every Christian is spirituall, he which is not spirituall, is no Christian; for to be a Christian, is nothing else then to be spirituall: every Christian therefore knoweth and discerneth the things of his saluation. Christians are the sheepe of our Lord Iesus; As therefore a naturall sheepe can by the principle of nature make choise of that herbe, which is the most wholesome to her; and in feeding passe by that, which is contrary to her nature: so the spirituall sheepe, by the principle of grace, can iudge betweene the true passages and places, unto the which she is brought and led by her true shepheard; and the bad pasture, wherewith the stranger would infect and poyson her. This doctrine is of Christ Iesus, and of his Apostles: Christ hath said, that \* the good shepheard putteth forth his owne sheepe, and goeth before them, and the sheepe follow him, for they know his voice, and a stranger will they not follow, but will flie from him, for they know not the voice of strangers. The Apostle requires of all men, that \* they haue their senses exercised, to discern both good and evil, he exhorts them, saying, \* Brethren, be not children in understanding

- understanding sheweth in malice to ye children; but in order stand-  
 ing to men.* <sup>d 1. Thess. 5. 20.</sup> *Prone all thing, hold fast that which is good* <sup>e 1. John 4. 1.</sup> *Saint  
 Iohn tells them, that it is their duty.* <sup>f</sup> *Beloved, believe not every  
 spirit, but try the spirits; whether they are of God; because  
 many false prophets are gone out into the world.* They will not  
 place the particulars in the pulpit to preach, but they place  
 them at the chaire foot, to heare with iudgement; and dis-  
 cerne between the true Doctor and the false seducer; to follow  
 that man; and to take heed of this man, according to Christs  
 admonition: <sup>g</sup> *Beware of false prophets; which come to you in  
 sheeps clothing, but inwardly they are ravening wolves; ye shall  
 know them by their fruits.* We presuppose therefore, that they  
 shall have iudgement to know them; but this iudgement be-  
 ing a gift of God, a gift of grace, not of nature; it is proper vnto  
 the spirituall man; unknowne to the naturall; the Apostle  
 prayes to God to giue it vs; <sup>h</sup> *I pray, that your love may abound  
 yet more and more in knowledge; and in all iudgement; that you  
 may approve things that are excellent; that ye may be sincere; and  
 without offence till the day of Christ.* <sup>i</sup> *1. Cor. 14. 1.* Judge we then of what spirit are they, which of spir-  
 ituall sheepe would deforme vs, and transforme vs into brutish  
 sheepe; and destituted of reason; doe prohibe vs to speake  
 of the things of our God, Creator, Father, and Sauour, but  
 as they list. Let vs compare their spirit with that of Christ and  
 of the Apostles; Christ would, that we should iudge of him by  
 the Scriptures; and not simply by his saying, said vnto the  
 people: <sup>j</sup> *Search the Scriptures:* And these would haue  
 vs to iudge of them by their bare saying; and not by the Scrip-  
 tures; do blame and condemne vs for the diligent search of the  
 Scriptures: The Apostle said to the Corinthians; <sup>k</sup> *I speake as  
 to wise men; iudge ye what I say.* These feare nothing so much  
 as vnderstanding men; so keepe and detaine the world in ig-  
 norance; they cry out, it is not for you to iudge of what we say.  
 If the spirit wherein Christ and the Apostles were guided  
 and led by the holy Ghost; what maiestie of spirit can this be,  
 which leadeth us forward? A spirit which would make vs like to  
 painted clouds in a Church, or like vnto those little court-cup-  
 board gods; of whom it is written; <sup>l</sup> *They haue mouths, but  
 they speake not.*



*speake not; eyes haue they, but they see not; they haue eares, but they heare not; noses haue they, but they smell not; they haue hands, but they handle not; feete haue they, but they walke not; neither speake they through their throats; they that make them are like vnto them, so is euery one that trusteth in them. And therefore the spirit of darkenesse, who detaines the Christians in darkenesse, to the ende he may draw and bring them to the gulfe of outward darkenesse with himselfe, as it is written, <sup>1 Ioh. 3. 19. 20. 21</sup> This is the condemnation; that light is come into the world, and men loved darkenesse rather then light, because their deeds were euill: for euery one that doth euill hateth the light, neither cometh to the light, lest his deeds should be reprov'd: but he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God. Let him therefore (that will) walke in darknesse: As for vs that <sup>m</sup> were sometimes darknesse, but now we <sup>m</sup> are light in the Lord, we will walke as children of light, and will haue no fellowship with the vnfruitfull workes of darkenesse, but rather reprove them; reioicing and taking pleasure in the light of the Scriptures without, and in the direction and conduct of the holy Spirit within vs, vntill <sup>n</sup> the father of lights, who by his <sup>n</sup> grace hath deliuered vs from the power of darknesse, and hath <sup>o</sup> translated vs into the kingdom of his deare sonne, <sup>p</sup> finishing that <sup>p</sup> good worke which he hath begun in vs, <sup>q</sup> I make vs meete to be <sup>q</sup> partakers of the inheritance of the Saints in light, <sup>r</sup> where wee shall bee like to him, and shall <sup>r</sup> see him as he is. Amen. <sup>r</sup> 1. Iohn 3. 2.*

The end of the first Booke.

H OF



# OF EVANGELI- CALL COVN- SELS.

The second Booke.

## CHAP. I.

**I.** *The Iewish Church hath been of old, troubled by false prophets, who pretended the name of the word of God, and laid claime to it in their false lies.*

**II.** *Saint Peter prophesied, that the like should happen vnto the Christian Church, by false doctors.*

**III.** *Of this number are they, which exalt (with puffing words) the Monasticall life.*

**IIII.** *Making the people beleene, that it is grounded vpon Euangelicall Counsels, whereas there is no such Counsell in the whole Scripture.*



**H** He Church of the Iewes was very much troubled, abused, and seduced in her time by the false prophets; They (saith God) *seale my word euery one from his neighbour, that use their tongues, and say, He saith. They borrowed of the true Prophets the words of God, which they abused, to give luster and sway vnto their impostures: They say still vnto them that despise me, The Lord hath said, ye shall haue peace; and*

1er. 23. 30. 31.

1er. 23. 17.

and they say vnto euery one, that walketh after the imagination of his owne hart, no euill shall come vpon you. To them that hearkned vnto them, they cried; *Peace, peace, and there was no peace:* <sup>c</sup> *Ezech. 13. 10.* but prophesied disasters, curses, and death against those that would not giue eare vnto their lies; <sup>d</sup> *Will ye hunt the soules of* <sup>d</sup> *Ezech. 13.* *my people, saith the Lord vnto them; and will ye saue the soules* <sup>e</sup> *18. 19.* *aline, that comes vnto you, and will ye pollute me among my people for handfuls of Barley, and for pieces of Bread, to slay the soules that should not die, and to saue the soules aline, that should not line, by your lying to my people that heare your lyes? Who would haue beleueed them? (now the greatest part of the people beleueed them) they saw the Visions of God, they were Gods Messengers, they prophesied the words of God, the beginning and conclusion of all their lyes, was, The Lord hath said, who beleuees God (and but few beleueed him) <sup>e</sup> *He hath not sent* <sup>e</sup> *Ier. 23. 21.* *these prophets, yet they came; he spake not to them, yet they prophesied. They were prophets, that prophesied out of their owne* <sup>e</sup> *Ezech. 13. 2.* *hearts, foolishly prophes that follow their owne spirit, and haue seene nothing: They haue seene vanities and lying diuination; saying, The Lord saith, and the Lord hath not sent them; and they haue made others to hope, that they would confirme the Word: They haue spoken vanities, and seene lies, and haue seduced Gods people, hunting their soules, (and all for filthie luters sake) for handfuls of Barley, and for pieces of Bread; all of them being like foxes in the deserts, which being hunger-starued, hunt on all sides after their prey, and doe cast themselues on it hastily and rauenously.**

<sup>10</sup> II. Saint Peter prophesied, & that as there were false prophets among the people; so there shall bee false teachers amongst vs: who pryncipally shall bring in damnable heresies, and through contentiousnesse shall with fained words make merchandise of vs. And notwithstanding the world shall become so brutish, <sup>b</sup> that many shall follow their pernicious ways, by reason of whom the way of Truth shall be euill spoken of. Saint Jude saith of them, <sup>i</sup> that <sup>i</sup> Jude 16. *their mouth speaketh great swelling words, hauing mens persons in admiration, because of advantage: he saw in his daies the fulfilling of Saint Peters prophetic.*

We see the like also in our daies, abounding as much in this kind

kind of people, as any other that hath been since the beginning of the world: wee neede no other witnesses then the Patrons and fautors of the Monasticall life in these our daies, who with great swelling words doe display, lay open, and expose vnto the view of the whole world this Monkish life. *That it is a kinde of life more strict, more sublime and eminent then the diuine or humane Law prescribes, which the infirmities also and weakenesse of many men cannot bear; vnto the which God hath promised a hundred for one in this world, an honourable seate in the day of iudgement, a place and name in the kingdom of heauen, greater and more noble then is that of sonnes and daughters: yea, a marke whereby they shall be knowne amongst all the rest of the blessed; a marke which our good Doctors terme aureola, which is, say they, *quædam decentia, & pulchritudo singularis representationis aureolæ, prædictorum virginitatis, martiribus in cicatricibus, vel alijs partibus corporis secundum genus martirij, ut statim ex aspectu corporis sciatur, qualis quisq; fuit, virgo, martyr, aut Doctor*, words that I am ashamed to expound and expresse; what more? The rule and order of Cordeliers, or Gray-Friers of Saint Francis order, *is the book of life, the hope of saluation, the marrow of the Gospell, the key of Paradise, the state of perfection, the contract of the euertlasting Comenat. All they, which being of this Rule and Order dye, are saved. In a word; the same grace descends on him that takes in Habit or Garment of Religion, which descends on him that is baptised: the taking and wearing of a Monkes Cowle, conferrs a full remission of sinnes, both in regard of the fault, as also of the punishment. That is good for him: but that is a small matter, he is borne for others, he merits for others, he doth more then the Law of God or man doth prescribe. And by his ouerplus, by his Masses, Orisons, Preachings, Fastings, Contemplations, by his Watching and Waking, Abstinency, Cloisterlie and Monasticall Discipline, Deuotion, Songs, lessons, Labour, and other good deeds, he redeemes the liues of those that desire to be made partakers of the merites of his order and societie. That is that, which they terme, *Workes of Supererogation*; properly, seeing it is more then the diuine or humane Law prescribes, and God approues and allowes of, saying, *Thou shalt not***

*k* Bellar. præfat. in lib. de monach. §. 1.

*l* Ibid. §.

*m* In lexico Theologico.

*n* Libro confor.

*o* Bernardin in Rosario.  
Thomas in lib. 4. sentent. distinct. 4.

*p* Dent. 4. 2.

*addo*

adds vnto the word which I command you, neither shall ye diminish ought from it; and notwithstanding prudently according to the world: for these good Fathers that are not of this world, barter and exchange their superstitions for the goods of this world, and make good traffick and trade of them; according to Saint Peters prophetic, giving their spiritvall goods for corporall, eternall for temporall, the fruit of their contemplations and monasticall occupations, for the fruit and profit, that the poore abused and gulled worldling hath got with the sweate of his brow, and labour of his hands; the fruites of their vices, which these goodly men know in their consciences, are nothing but chimeras, and idle conceits, for gold, silver, houses, rents, possessions, and other reall, substantiall and perdurable things. And that wee may know, how wise and provident they are in their generation; they neuer give any thing, but of what they superabound and excede, in phtueying and providing both for themselves, their brethren and companions of their Order and Society, of so great and good store of merits, as they have need offor to carrie *S. Aureliam illa parte*, when they shall be in the Kingdome of heauen, if this be the meanes to attaine unto it: and then making largesse of that, which should be to them every way superfluous and vnprofitable both here and there; wise in comparison of *Lycollus*, who offered all his rapistrie to him that had neede of it.

*Scribit sibi millia quinque. huc pauperes blucos vendit* ¶ Horat. epist. 6.  
*Esse domi Chlamydam: partem valde tolleret amicos.*  
*Exilis domus est, ubi non est plura superflua.*

*Et Dominum fallunt, et praesens furibus.* --- *bellidmou*  
 But in lieu and recompence of that, they take all the hootie, skin and all, of the poore misused and gulld foole, who is desirous of their Merchandize; he shall and must giue all his goods to the Cloyster; will leaue by his testament hunger to his children, pouertie to his parents, and bequeath to the Monks and Friars, and to their paunches and bellies all his goods, his body to the Monastery, his soule to their deuotion: they refuse nothing, they take all like the horseleech that hath two daughters, which crye, *Give, give*; and like vnto the graue, the barren wombe, and the earth, that is not filled with water, and

[ *Ad. 8. 20.*

*1. quæst. 1.  
caus. 12. Qui-  
cunque anathe-  
ma danti, ana-  
thema accipi-  
enti, &c.*

*a Bellar. præ-  
fat. in lib. de  
monachis.*

[ *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

*2. Ezech. 13. 22.*

[ *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

the fire that saith not, *It is enough*; Their saying is, *Hic datus expoi. paradisu venditioni.* Let them also heare that, which Saint Peter saith to Simon the Magician, *Thy money perisb with thee, because thou hast thought, that the gift of God may be purchased with money.* And that of an Ancient, registered in the Canon Law, *Accursed be the giver, Accursed be the recei- uer. This is the Simoniacall heresie. How then if they be accursed and are not holy, can they sanctifie others? How can he that is ac- cursed, blisse?* *W. 202. d. an. ymbilhow holing has bolide. 2. 1009*  
 ¶ *1. 1. 1.* Notwithstanding all this brokage, and all this traf- fick (if we will accept and admit of the saying of those that ad- mire it) is an Emangelicall life, grounded vpon that which they tearme, *Counsels of perfection, Emangelicall Counsels, which are the basis, ground, and foundation of the whole monasticall build- ing.* Counsels, which the Author of the Pastorall Letter ex- horts euery one to follow, with great promises of superabun- dance of glory to the superabundance and supererogation of their workes; and with threatnings of excommunication, and cutting off from the Church in this world, and of eternal death in the other world, to all them which shall dissuade and diuert their children, their parents, or any others from so holy a pur- pose; or they that oppose themselves to it, or that hinder it. Thus did the false Prophets in old time, promise, and threaten; they did fill and stuffe with vaine and deceitfull hopes those, whom they could seduce; and with frightening and terror those, which would not heare them. Wherefore if we shew as plainly and clearly, as the Sunne is at noone-tide, that Christ hath neuer counsell'd these things, the Apostles neuer heard a word of them; that there is no mention of them, neither in the Law, nor in the Gospell; and that falsely they erie, the Lord hath said it, when as the Lord hath neuer spoken it; may we not lawfully apply old things to now, and say and say vnto these faire pro- mises, and terrible threatners, *With these ye haue made the hearts of herriy widows sad, whom I haue not made sad; and streng- thened the hands of the wicked, that he should not retorne from his wicked way, that I should save his life.* A Father bringing vp his children in that religion, which is approved by the parties, is threatened with excommunication, and eternall damnation,  
 for



for this onely cause, that beleewing himselfe to be a Christian, by consequent not beleewing the Christian religion to be tied to any order, he requires of his children the honour and obedience, that they owe him according to God: and the children, who either by seducing, or vicious inclination doe steale and go away from their fathers and mothers, forsakes them, and rebells against them, are encouraged and imboldened in their impiety and rebellion, by the promises of a Paradise in picture, and of I know not what greater perfection of glory, then euer had *Adam* and *Eue*, the parents of all the liuing; *Abraham* and *Sarah*, the parents of the faithfull; the Patriarches; then *David*, *Iehosaphat*, *Iosias*; then all the Prophets, all the Apostles and Euangelists, and a thousand million of Saints that were neuer Monkes or Friers, euer had, *Your remembrances are like unto asbes, and your bodies to bodies of clay; hold your peace, let mee alone, that I may speake, and let come on me what will.* *Iob 13. 13. 13.*

## CHAP. II.

**I.** The Author of the Pastoral Letter saith, that the Evangelicall Counsels are of the Law.

**II.** That is refuted by the declaration of the difference there is, betwene the Law and the Gospell.

**III.** The Law alwaies commands, and neuer counsels.

**IIII.** If the Counsels were of the Law, all should be bound to obserue them.

**V.** As they are not of the Law, so are they not of the Gospell.

**T**He Lord said of the Prophets of Iuda, which prophesied out of their owne hearts, *If they had stood in my counsell,* *1 Ier. 23. 22.* *they had caused my people to heare my words:* If then the Author of the Pastoral Letter, who preacheth to vs nothing but Evangelicall Counsels, hath stood in the Gospell of God, hee will proue his Counsels by Gods words. All the words of God are in the holy Scriptures, he will then proue them to vs by the holy Scriptures. The holy Scriptures are wholly comprehended

ded in the Law and in the Gospell, hee will then finde them and light on them, either in this or in that; in the one, or in the other; he makes them parts of the Law, let vs here his words; *Now deare soules, The Law of God consists in two points; to depart from euill, and to imbrace and doe good. The first comprehends all that is forbidden, which wee terme negative precepts. The second, that which is commanded to be done, and that againe is diuided into Precepts and Counsels; &c.*

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<sup>b</sup> Job 13. 4, 5.

<sup>c</sup> Prov. 17. 28.

<sup>d</sup> 2. Cor. 5. 21.

<sup>e</sup> Acts 13. 39.

<sup>f</sup> Ierem. 23. 6.

<sup>g</sup> Leuit. 18. 5.

Ezech. 20. 11.

Rom. 10. 5.

Gal. 3. 12.

<sup>h</sup> Mat. 19. 17.

<sup>b</sup> If Job said to his friends, whom he called <sup>b</sup> forgers of lies, Physicians of no value: O that you would altogether hold your peace, and it should be your wisdom: euen a foole, when he holdeth his peace is counted wise, and he that shutteth his lipps, is esteemed a man of understanding. That should haue been practised here, for there is no truth, no wisdom in all his words; these Counsels are termed by the Author of this Letter, *Evangelicall Counsels*: How then doth he say, that they are of the Law? I think that he knowes not, that the Law and the Gospell differ, not in circumstance onely, but in substance: first, the Law proposeth and sets forth the iustice of God, wholly naked, simple, absolute, without any mention of mercie: the Gospell propounds and sets before our eyes the Iustice of God, ioyned with his Mercy; the Iustice of God on Iesus Christ our pledge, <sup>a</sup> who hath been made sinne for vs; the Mercy of God towards vs, that are made <sup>a</sup> the righteousnesse of God in him. So Saint <sup>c</sup> Paul, By him all that beleene are iustified from all things, from which ye could not be iustified by the Law of Moses. Secondly, the Law lends vs to our selues, to seeke there her back-righteousnesse; and requires of vs perfect holinesse in our nature, and perfect holinesse in our thoughts, words, and deeds, but shewes vs not the way to come and attaine vnto it. The Gospell lends vs backe to the righteousnesse of Christ, who hath paid for vs that, which he did not owe, and is <sup>f</sup> *The Lord our righteousnesse*. Thirdly, the Law doth promise eternall life, with condition of workes in all points holy and perfect, saying, <sup>g</sup> *The man that doth them shall liue in them*, <sup>h</sup> if thou wilt enter into life, keep the Commandements. The Gospell promisseth eternall life freely, without any condition of works, and requirerth of vs onely faith to imbrace Christ, who is our life,

life, which which God himself giveth vs, <sup>1</sup> *To him that worketh* <sup>1</sup> *Phil. 1. 19.*  
 not, but belongeth on him that iustifieth the vngodly, his faith is <sup>1</sup> *Rom. 4. 5.*  
 counted for righteousness, saith the Apostle, having said afore,  
 that now the righteousness of God without the Law is manife- <sup>1</sup> *Rom. 3. 21. 22.*  
 sted, even the righteousness of God, which is by faith of Iesus  
 Christ unto all, and upon all them that beleue. Fourthly, the  
 Law was in man, or mans nature before the fall, and some re-  
 liques thereof remaines as yet in the hearts of all men, <sup>1</sup> *which* <sup>1</sup> *Rom. 7. 14. 15.*  
 doe by nature the things contained in the Law, and shew the work  
 of the Law written in their hearts. The Gospell is <sup>1</sup> *a myserie,* <sup>1</sup> *Ro. 16. 25. 26.*  
 which was kept secret since the world began; but now is made ma- <sup>1</sup> *Ephes. 3. 5. 9.*  
 nifest, and by the Scripture of the Prophets made knowne to all  
 Nations. Fifthly, <sup>1</sup> *we know,* that the Law is not made for <sup>1</sup> *1. Tim. 1. 9.*  
 righteous men, but for the lawlesse and disobedient, for the un- <sup>1</sup> *1. Cor. 2. 7. 8. 9.*  
 godly and sinners, &c. To the ende, that having conscience  
 them of sinne, she condemne them, and kill them. The Gospell  
 is not preached, but to them which are heauie laden and labour- <sup>1</sup> *Mat. 11. 28.*  
 by the feeling of their sinnes, and are broken hearted. Sixth- <sup>1</sup> *Ezay 61. 1.*  
 ly, <sup>1</sup> *The Evangelist* the knowledge of sinne, <sup>1</sup> *and worketh* <sup>1</sup> *Luke 4. 21.*  
 that is the effect; wherefore it is called <sup>1</sup> *the ministration of* <sup>1</sup> *Rom. 4. 15.*  
 death. The Gospell <sup>1</sup> *is the power of God unto salvation, to eu-* <sup>1</sup> *2. Cor. 3. 7.*  
 ry one that beleueth. Seventhly, the Law was written <sup>1</sup> *in* <sup>1</sup> *Rom. 1. 16.*  
 Tables of Stone. The Gospell is written in fleshy Tables of the <sup>1</sup> *2. Cor. 3. 3.*  
 heart. Eighthly, <sup>1</sup> *The Law was given by Moses;* grace and <sup>1</sup> *Iohn 1. 17.*  
 truth by Iesus Christ, who hath brought the Gospell himselfe;  
 and hath been in person; <sup>1</sup> *Messenger of the new Testament;* <sup>1</sup> *Heb. 8.*  
 Ninthly and Lastly, <sup>1</sup> *The Law hath beene deduced by the blood* <sup>1</sup> *Exod. 24. 7. 8.*  
 of beasts. The Gospell hath beene deduced by the blood of <sup>1</sup> *Heb. 9. 12. 13.*  
 of the Sonne of God. And therefore the Law and the Gospell  
 not being one, and the same doctrine in substance; but being  
 as different, as the mountaines of Sion, and Iherusalem; and as  
<sup>1</sup> *from the blood of man which engendereth to bondage,* <sup>1</sup> *as*  
 according to the flesh; and <sup>1</sup> *from the free woman,* engendering  
 free children by virtue of the promise: certainly if these pre-  
 ceptions and counsels are of the Law, they haue been ill, yea, ab-  
 surdly termed Evangelical; and if they are Evangelical, they  
 are no part of faith, and can haue no communion at all with  
 it.

III. The Author of the Pastoral Letter saith, that the Law is divided into *Precepts* and *Counsels*. What could bee said more absurd? The Law commands, or forbids alwaies, it neither counsels. The Law binds by authority of the Soueraigne, and Master, and never lets go, or gives over his rights to give counsell or advice, which is arbitrable, and left to the will of others. The word of the Law is one, *Do these things*. If it speaks not so, it is no more Law. So Christ Iesus reduceth the whole Law to these two Commandements, *That thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. Thou shalt love thy neighbour as thy selfe; and saith, On these two Commandements hang all the Law and the Prophets.* Marke, *all the Law* is reduced to two Commandements: Counsels are no Commandements, they are not therefore of the Law, nor like manner the Apostle speaking of the righteousness of the Law, and of the righteousness of faith, opposeth the one to the other in this manner, *Moses desidereth the righteousness which is of the Law, above the man which doeth these things, shall live by them: but the righteousness which is of faith, speaketh in this wise, Say not in thine heart, we shall ascend into heaven? Thou wilt bring Christ down from above, &c. The word is written, we are by thy word, and in thy hand, &c. the word of faith which we reach. The whole Law then consists in doing, as the whole Gospel in believing the one and the other to obtaine eternall life. Now the Counsels are not for to obtaine life; therefore they are not of the Law, and appertaine not to the righteousness of the Law. *And indeed Bellarmine saith, that they which follow the Counsels of Christ, do not ascend into heaven, but are saved by them. The Divine or Eternal Law prescribeth; therefore he say truly, it is easie to conclude, that such Counsels are none of any Law, either divine or humane.**

III. The very words of the Pastoral Booke doth furnish and minister to this argument, where this difference is set downe betwene Councils and Precepts: *Heretofore the works of Christ fall, shall have a greater glory, and be more faithful: neither Precepts shall we be able to consider the punishment, as if the world should be bound to them, under paine of our insisting in sinners. The whole world is stirred up and drawne to the other, both by the*

authoritie,

1. Bellarmine  
 2. de 1. q. 2. c. 1.  
 3. Qui Evan-  
 4. gelica consilia  
 5. Christi fecit vi-  
 6. ta genus ar-  
 7. tis ac sublimioris  
 8. instituit, quam  
 9. aut lex divina  
 10. aut humana  
 11. prescribit.  
 12. pag. 10.

and by the Law of the Saviour that gives the Counsel. Is not that to say, that the Counsels are not of the Law: for the Law is given to all, and all are bound to keepe it vnder paine of incurring the Lords curse: for it is from thence that the Apostle proues, *that as many as are of the works of the Law, are vnder the curse: for it is written, Cursed is every one that continueth not in all things, which are written in the booke of the Law to doe them.* Marke, that he sayes *All the works*, and pronounces the curse against those that keepe them not: for as Saint Iames saith, *Whosoever shall keepe the whole Law, and yet offend in one point, he is guilty of all.* Now he that obserues not Counsels, is not guilty of the transgression of the Law, is not vnder the curse, according to that which Bellarmine tells vs, *that the Counsell, if it be not kept, hath no penalitie.* Whereupon it followeth necessarily, that the Counsels are not of the Law, and haue nothing in common with it.

*Gal. 3.10.  
Deut. 27.26.*

*Iames 2.10.*

*\* Bellar. de monach. s. 7. §. 6.  
Consilium si non seruetur, nullam habet penam.*

V. As little are they of the Gospell: it might suffice mee to produce the confession euen of our aduersaries, reducing them to the Law: for if they are of the Law, they appertaine not to the Gospell, for the reasons heretofore alleaged. VVe may adde, that they cannot be of the Gospell: for they recommend no other thing but workes, and all workes are of the Law, which commands vs to doe them; as faith is of the Gospell, which exhorts vs to beleue. Christ Iesus being demanded of a Scribe, which is the first Commandement of all, answered, that it is to loue God with all our heart, with all our soule, with all our minde, with all our strength; and that the second is like, namely this, *Thou shalt loue thy neighbour as thy selfe*; that said, hee pronounceth, *that there is no other Commandement greater than these.* And the Scribe agreeth vnto, and consenteth with him, saying, that *It is more then all burnt offerings and sacrifices.* VVhat, can the Counsels command or recommend any worke, which hath no relation to the loue of God, or of our neighbour? Can they recommend any worke greater, more excellent, more difficult, then to loue God with all his heart, with all his minde, with all his strength? If the most excellent and exquisite of these pretended counsels, cannot mount and ascend higher, and cannot counsel any other things;

*Mark 12.31.*

*Mark 12.33.*

either the Counsels are of the Law, (Now if they were of the Law they should bee Precepts, not Counsels;) for they are neither of the Law, nor of the Gospell, which is true, for workes appertaining not to the Gospell. It is true, that there is frequent mention of workes in the Gospell, as there is often mention of Iesus Christ, and of faith in Christ in the Law. That which is said in the Law touching faith in Christ, is of the Gospell; And reciprocally that which is said concerning the workes of sanctification in the Gospell, is of the Law; the Law speaketh of Christ, and of faith in Christ, because Christ alone hath fulfilled the righteousness of the Law, and alone doth give to his owne (that is to the Elect) vertue and strength by his Spirit to keepe it here on earth (in our way, and in our journey) but in part; above in our heavenly Countrey perfectly. The Gospell speakes of the workes of the Law, because the Spirit of Christ brings forth in vs no other workes, then those which the Law commands, according to the promise of the new Covenant. *Behold, the daies come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Iudah, &c. For thus shall bee the Covenant that I will make with the house of Israel; After those daies, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their sinne no more.* A promise which hath two heads: the first, that God viewing and looking on vs in the face of his Christ (who hath satisfied his iustice for vs) will forgive vs our finnes without any reservation of the fault, or of the punishment; because he will remember our finnes no more. The second, that he will put his Spirit within vs, that he will take away our stonie heart, and will give vs a heart of flesh, and will cause vs to walke in his statutes, to keepe his iudgements and doe them, as the Prophet *Ezekiel* saith. Now that this promise appertaineth vnto the new Testament, it is manifest by the exposition, which is given vs in the 1 Epistle to the Hebrewes; wherefore seeing that the holy Spirit, which is given vs by the Gospell, worketh in vs no other workes,

33-34.

Exech. 36.  
26. 27.

1 Heb. 8. 8. &  
cap. 10. 16.



works, but those which are commanded in the law. The Counsels, which they propound to vs vnder the title of workes of perfection, being in no part commanded in the Law, cannot be recommended in the Gospell: then if they bee not, neither of the Law, nor of the Gospell, they are but the inuentions and phantasies of superstitious men; whom the sword of God hath stricken with and by this sentence, *Who hath required this as your bond?* Their fear towards me is taught by the precepts of

Esay. 1. 11.

Esay. 19. 13.

CHAP. III.

I. The Scriptures makes no mention of Counsels of perfection.

II. How they are defined.

III. There is no greater perfection then that, which makes us like vnto God, commanded to all men.

IIII. The whole perfection of man consists in charitie, which is of the Commandment.

V. Charitie consists in that we should loue God with all our heart, and with all our strength, &c. and leaues no part of vs free for the practising of Counsels.

VI. The reason, by the which Bellarmine would delude this reason is refuted.

VII. If the Counsels of perfection (as they terme them) were of God, all should be bound to follow them; which is absurd.

VIII. If they leade and bring one to perfection, all should aspire vnto it, and aime at it by the doctrine of perfection.

IX. Counsels are not workes, are no good workes.

X. The first distinction betwene Counsell and precept refused.

XI. The second refused.

## XII. The third and fourth refused.

1 Pet. 4. 11.

Bellar. de  
Mach. 1. y.  
S. 1. 2.

c. Ibid. 11.

*Consilium perfectionis vocamus, opus bonum a Christo nobis non imperatum, sed demonstratum; non mandatum, sed commendatum, &c.*

**I**F any man speake, let him speake as the Oracles of God. This Precept and lesson of the Apostle Saint Peter, either is not well learned, or not well practised of those, which speake of Counsels; and doe tricke and adorne them with the title and name of Perfection, so cast a mist before the eyes of those, that swallow without drawing all that is set before them; for there is no place, either in the old or new Testament, that tearmes and names the Counsels of Perfection. It is a new name inuented of late, to aduance and giue credit vnto a doctrine, as new as the name, and as imaginary or chimerical, as falsehood and vntruth hath publisht it, and set it forth for reall, true, and emphaticall.

**I**I. Bellarmine tells vs, that The Counsell of perfection is a good worke not inuined, but demonstrated and shewd; not commanded, but recommended by Christ; different from a Precept, in respect of the manner or subiect, in the forme, and in the end. In the matter two waies first, because the matter of a Precept is easier, than of a Counsell more difficult. Secondly, because the matter of the Precept is good, that of Counsels better and perfecter. In the subiect, because the precept is common to all, the Counsell is not. In the forme, The precept bindes by his owne vertue and power, but the Counsell depend on the free iudgement and free will of man. In the end, because the precept promisseth reward to the obseruer of it, threatneth penalty and punishment against the transgressor; but the Counsels not obserued hath no penaltie; and obserued, haue a greater reward. The like in substance is written, and set downe by the Author of the Pastorall Letter, though more obscurely and confusedly.

**I**II. They forge and inuent lies; and afterwards they define, distinguish, and amplifie them as truth: They define them Counsels of perfection; and not onely the name, but the thing also is vnknewen in the Scripture. That is certaine, this may be easily proved by concludung arguments, necessarie and indissoluble. The greatest perfection that men, yea, the elect Angels can attaine vnto, is that, whereby man is made like vnto God, and that is commanded to all by our Lord Iesus, saying,

ing. *Be perfect even as your Father which is in heaven is perfect.* Let them remound, and send packing their Sophistrie to them, which seeke by their disputations the glorie of the world in their victories; not the glorie of God in the victory of the truth; let them not abuse the world, with the distinction of a necessarie perfection, which Christ commaunds to all; and of a profitable perfection, which hee recommended unto the rich man, counselling him to sell all that hee had, to give it to the poore; and to follow him: for there is no such beneficiall and profitable perfection as that which make vs perfect, as God is perfect; & there is no perfection so great, & so to be followed, as that which is commaunded. Christ (say they) counselled the rich man to sell all that hee had, and give it to the poore; that was something: but Christ commaunds all, *to love their enemies, to bless them that curse you, to do good to them that hate you, and pray for them which despitefully use you, and persecute you.* This is a great deale more: for a man may bestow all his goods to feede the poore, and not have charitie, according to the relation of Saint Paul: but none can love their enemies, and not have charitie.

III. Now charitie is the bond of perfectness; a bond which doth keepe vs perfectly to God, as it is written, *God is love, and he that dwelleth in love, dwelleth in God; and God is in him.* A bond, which in God, unites one with another, makes one and the same body in Christ, in parts and communicates to every one that, which is in all; and makes common to all, that which is in every one. So makes thy gift mine, and my gift thine; and so by the communication of gifts, and of all the graces which God hath imparted to every one, is perfecteth the Body of the Church. This is the intencion of the Apostle, saying, *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and yet are Christ's, and Christ is Gods.* This is so manifest a truth, that Bellarmine himselfe confesseth, saying, *he hath borrowed from Bellarmine.* We know that he hath many degrees, but his highest degree is no other thing, then that which there is, namely, charitie. There is also none but knoweth, that without the reception of degrees, charitie is commaunded and recommended.

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— Rom. 8.7.

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• Mark. 12.

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22.3.10

commended to all men, as being = *the ends and fulfilling of the Law*, to the fulfilling of the which we are bound. Therefore charitie being the best perfection, and charity being the excellentest and greatest perfection; and no worke being acceptable vnto God, but that which springeth from faith, which worketh by charitie: he that seekes for a better and greater perfection by (I know not what) Counsels, is but ill counselled and aduised; and hee that perswades himselfe that he may attaine vnto it, is ignorant of two things, of the excellent perfection of charitie, and of the great imperfection of his owne nature, an enemy to charitie: for = *the carnall minde is inimic against God*, for it is not subiect to the Law of God; neither indifferently; as good and euill his; but he doth hate the light of nature that

V. The whole Law is comprised in charitie, and this charitie consisteth in two points. *The first and the greatest is, Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy strength; and with all thy minde. The second like vnto this is, Thou shalt loue thy neighbour as thy selfe.* This is that which every man must doe.

this is all which the holiest and perfectest man can doe, *Fear God, and keepe his Commandments*; for this is the whole dutie of man, saith *Salomon*. Wherefore there remains nothing else to be done: God having commanded that all the parts of man, and all his strength, powers and faculties be incessantly and for ever exercised in charity towarde him; and in charitie towards his neighbour, according to him. To what purpose then is this cauilling so much? To what ende (*O Bellarmine*) so great a cloud of expozitions, diuisions, corollaries to darken the Sunne? Tell me, if man can doe more, then loue God with all his heart, with all his soule, with all his binde, with all his strength? The Angels, the Saints that are with God, can they doe more then that? If no creature, heauenly nor earthly, Ihesus Christ Man, in as much as man, though holy without measure, could doe no more, to what purpose then these Counsels? After that the whole soule, the whole heart, the whole minde, all the powers and faculties haue been, and are employed and occupied in the loue due to God; doth there remaine in vs any part, any facultie that may be spared to be employed and

buſied in Counſels, not commanded, not due;

V I. He thinks to ſhift off this, and ſaith, that to loue God with all his heart, and with all his ſoule, is nothing elſe but to loue him truly, ſincerely, without falſhing, without diſſimulation; and that to loue him with all his ſtrength, is to loue him *pro viribus* according to his ſtrength. He ſaith ſomewhat, but he ſayes not all: for God looks not to that which the ſinner, apoſtate, bankrupt of his graces can now doe. He aſkes and exacts that which man, whom hee hath created according to his image, enriched with all his bleſſings, made a guardian of all his goods doth owe him. That man hath receiued of God his bodie, his ſoule, all his faculties, all the powers of his ſoule; he owes then himſelfe wholly vnto God; and there is nothing in him, which ought not to be inceſſantly bandied and bent to his ſeruite, and to the ſeruite of his neighbour for his ſake, without reſeruation and exception of degree, without reſtriction of condition, without limitation of time. All that which man thinkes, ſaies, doth, ought to be thought, ſaid, done for Gods glory; and there is no place, time, action, in the which hee ought not, but procure and aduance his glory. He is bound and obliged to him in a threefold manner. Firſt, by right of Creation, for he is bound to doe all that *Adam* did in his ſtate of innocencie: *Adam* by bond of nature did loue God with all his heart, with all his ſoule, with all the faculties of his ſoule, with all the powers of all his faculties. Every man ought to doe as much; we haue waſted and conſumed Gods goods, and by our owne fault are brought to that extremitie, that we haue none wherewith to pay. But poſſible, and ſpecially that which proceeds from bad husbandry, and vnrightheiſſe is no acquittance; and binds not the creditor to cancell and blot out our bill and obligation, and cannot hinder the creditor to aſke iuſtly that which is his due. Secondly, by right of redemption, we are the redeemed of our Lord Ieſus, he hath purchaſed vs with his owne pretious blood. And there is nothing in vs, for the which he hath not ſpilt his blood; nothing therefore brought to bee for him, but we are bound to dedicate and conſecrate to his glorie in the higheſt degree, and with the greateſt intention that can be poſſible to ſcreature. This is the

1. Cor. 6. 19. 20 argument of the Apostle Saint Paul, *Ye are not* (saith he) *your own*, for ye are bought with a price, therefore glorifie God in your bodies, and in your spirits, which are Gods. We ought therefore to glorifie God in all that which belongs unto him, we ought to give him all that which he hath purchased, and bought: hee hath purchased and bought whole man: all that is in man is his, therefore he ought to dedicate himself to him in heart, with his mouth, and in effect, saying with David: *Bless the Lord, O my soule, and all that is within me, bless his holy name*. This is not arbitrarie, and at the will and pleasure of man, but necessary: Thirdly, by expresse commandment; & every commandment is of necessity. The Commandment is, *Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy might, and with all thy mind*. A Commandment, which comprehendeth all the degrees, and all the perfection of the love of the creature towards his Creator. For if there be any degree of love which God hath not commanded, surely the Law of God is not perfect; and David shall have deceived us, in saying *The Law of the Lord is perfect*, and naming it *no temple unto his feet*, and *a light unto his paths*: for there should be certaine degrees of charitie, the which he could not see by the light of the same Law: God himselfe should have deceived us, forbidding us to add to his Law, or diminish from it; and promising it to win his Law, as a perfect rule of all perfection, convenient and suitable to the creature in the highest degree and place. It should also follow, that it is not the image of holinesse, which was in Adam, before he did cast himselfe headlong from the height of himselfe; that charitie is not *the fulfilling of the Law*, against that which we have learned of Saint Paul, where hee saith some charitie which the Law doth not command, or some perfection which surpasseth the bound and limits of charitie, and elongeth higher, than the love of God, and of our neighbour. That God could not exact of man a perfect charitie, God not being able to demand justice, that which man might justly refuse him, as not being bound to do it. These are the absurdities, in the which they implicitly and iningle themselves, which thus expound the word of God according to their fancies and humors, and restraints the mor-  
to



for the qualitie of our charitie, God having extended them to the quantity by the word, *All*. For he which hath made al, will have all, or will not have at all; hee will have no partther: hee which hath given vs all our strength, demaunds all; being more then reasonable and iust, that wee should implay them all in, and to his seruice, as well as to our owne. Let vs now re-  
 tort vpon *Balaam* his owne exposition; All are commanded to *love God with alls their strength*, that is to say, *omni virtute, & gro viribus*, with al their power, according to their strength, saith he. Now the Monkes and Friers can doe nothing, but that which is according to their force and strength; therefore they can doe nothing but that, which they are commaunded to doe, and so the Counsels vanish away. Againe, wee must loue God according to our strength and force; but our heart hath his strength, our soule hath his force, our mindes haue their powers; wee must therefore vnite and knit all this strength and might, and put them together in working, to do the Lords businesse: we must not doe like *Ananias and Saphira*, who haueing vowed and dedicated all their possession to God, kept backe part of the price of the same, and reserued it for themselves. We haue made a vow to him of all that wee are, and that haue we done in our Baptisme; we will then pay our vow, all of vs ought to doe it: he that keepees backe from him a part of himselfe, or the least parcell of any part, goes not roundly to work with him, and is accursed by the holy Ghost, crying, *Cursed be he, that doeth the works of the Lord deceitfully*, that is to say, He that is slacke and remisse to doe the worke of the Lord; and slacke indeed is he, that goeth not to work with all his strength, powers, and faculties, that diuides and shares them out betweene the heauen and the earth, betweene sinne and pietie, betweene man and God: *For of him, and through him, and to him are all things, to whom bee glory for ever.*  
 men.

VII. Let vs prosecute the refutation, and goe on with it; There are, say they, Counsels of perfection. If there bee any, they are of God, or of men: If from God, all men must follow them: for if the requests and desires of Kings are commaunded, as an Heathen man saith; how much more then are the

• *Esa* 66. 7.

• *Reuel* 3. 18.

• *Rom* 12. 2.

• *Ephes* 5. 17.

Counsels of the King of Kings, and the Lord of Lords, who looketh vnto none, but such as *in tremble at his word*. CHRS Iesus said to the Church of Laodicea, *I counsell thee to buy of me gold, tried in the fire, that thou mayest bee rich; and white raiment, that thou mayest bee clothed; and that the shame of thy nakednesse doe not appeare; and anoint thine eyes with eye-salve, that thou mayest see*. This is the onely place of the whole Scripture in the old and new Testament, where God giueth counsell vnto man, the Creator to his creature, the Lord to his seruant, the King of heauen to his subiect as dwelling on earth. And this Counsell is such an expresse commandement, that the Lord hath spewed that Church out of his mouth for not following of the same: for he that giues counsell to another, desires and wishes, that hee would conforme himselfe to it, and is sorry, yea, angry and much offended, when it is reiected, when especially it is a good and wholesom counsell, giuen by the superiour to his inferiour, by the father to the son, the King to his subiect: to hasten to end, and to vrge this, we say, as men are bound to know and proue what is that good, that acceptable and perfect will of God, to doe the same, according to the prayer, which everyone makes vnto God, *Thy will be done on earth, as it is in heauen*. All the Counsels of God, are the will of God, wherefore all men are bound to vnderstand them, to proue and doe them. All that which wee are bound vnto to doe, is a commandement, the Counsels of God are things that wee are bound to doe; therefore the Counsels of God are commandements. Againe, God wills and requires, that all men practise his Counsels; God wills not, and requires not, that all men should shue vp and miew themselves in a cloister, abstaine from marriage, carrie a wallet or serip, and go like vagabonds from dore to dore, from towne to towne, to begge and craue almes: for such a life would bee the ruine and destruction of the Commonweale, and of the Church. Therefore to abstaine from marriage, live in pouertie, nourish and sustaine himselfe with the labour and sweat of other men, to miew himselfe vp in a Monastery separated from the company of men, is not a Counsell of God.

VIII. There are Counsels of perfection: If there bee, all  
must

must aspire vnto them; every man is inclined to it by nature, every one tends and inclines vnto perfection by a naturall principle and instinct; every Christian tends and makes towards the Christian perfection by a spirituall instinct; by a principle of grace; every Christian is bound to it by commandement, is drawne to it by promise, is incited and incouraged by the example of all the Saints: <sup>h</sup> Brethren (saith the Apostle) *whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are lovely; whatsoever things are of good report: if there bee any vertue; and if there bee any praise, thinke on these things. Those things which yee haue both learned and receiued and heard, and seene in me, doe, and the God of peace shall be with you.* If the Counsels are of this rank and number, the Apostle commaunds all men and women to doe them, to them that doth them hee makes a promise from God, that the God of peace shall be with them. If they are not of this number, they are neither true, nor venerable, nor iust, nor pure, nor lovely, nor of good report, there is no vertue nor praise in them. And therefore they are not to bee done, but to bee eschewed and avoided. This is the expresse commandement of our Master, Doctor, and Sauour Iesus Christ; <sup>1</sup> *Be perfect, even as your Father which is in heauen,* <sup>1</sup> *Matth. 5.48.* is perfect; this is also the expresse commaundement of Saint Paul; <sup>k</sup> *Be perfect:* <sup>1</sup> *Let vs goe on vnto perfection.* To this <sup>k</sup> *2. Cor. 13.11.* ende the Scripture hath beene giuen vs, <sup>m</sup> *That the man of God may be perfect, thoroughly furnished vnto all good worker.* <sup>m</sup> *2. Tim. 3.17.* For this ende the Lord hath giuen vs Pastors and Doctors, <sup>n</sup> *that wee all come in the vnitie of the faith, and of the knowledge of the Sonne of God vnto a perfect man, vnto the measure of the stature of the fulnesse of God.* <sup>n</sup> *Ephes. 4.13.* S. Paul made towards this perfection, and laboured to come to it, by <sup>o</sup> *forgetting those things which are behind, and reaching forth vnto those things which are before, he pressed towards the marke, for the price of the high calling of God in Christ Iesus.* <sup>o</sup> *Phil. 3.13, 14.* Noah, Iob, Abraham, all the Saints of the old and the new Testament haue done the like, for which cause the Scripture termes them perfect; God who accepts in his children the will and willingness, the pronenes

of their mindes and forwardnesse, for the deede, hono-  
 their holy indenor and affection with the name of perfection,  
 which they did aspire vnto, and now enjoy and possesse. We  
 aske now, if the perfection of Counsels brings to the Monks  
 and Friars any greater perfection, then the measure of the sta-  
 ture of the fulnesse of Christ, vnto which all Christians shall at-  
 taine and come vnto a perfect man? If that cannot bee, what  
 vse haue Counsels? If it can be, there will be some perfection  
 out of Christ, and without Christ; and some greater perfecti-  
 on, then the perfect stature of Christ, which is impossible. We  
 aske againe, if a man in this life can attaine vnto a greater per-  
 fection, then that which was in *Noah, Iob, Abraham, Moses*, in  
 the Patriarches, the Prophets and Apostles? If any man shall  
 bee aduanced and exalted in glorie above them in the life to  
 come? If this be absurd and false, to what end and purpose is  
 this warbling and prating of Counsels; which brings to no  
 man any greater excellencie & aduantage, then that which in-  
 finite Saints haue attained vnto, which haue neuer bin Monks,  
 neuer made vow of continencie, neuer carried the bag  
 and wallet, neuer followed the Monasticall deuotions? *Abra-  
 ham, Isaac, Iacob, Noah, Moses, &c.* were great men, and rich,  
 and liued in the state of matrimony. The holy Apostles haue  
 neuer followed any other rule, then that which is common to  
 all Christians. Pouertie and the forsaking of their goods was  
 neuer imposed to them by Christ; and they neuer bound them-  
 selues to it by vow, as the whole history of the Gospell teach-  
 eth vs; and Pope *Iohn* the 22, who (according to the opinion  
 that they haue conceiued of Popes) could not erre, affirmes  
 the same so farre forth, that he pronounceth, that the contrarie  
 opinion is contrarie to the Scriptures, erroneous, and heretical,  
 and makes a perpetuall Edict and Decree for it.

IX. These Counsels (saith *Bellarmino*) are workes: but a  
 Counsell is not a worke. It is that which perswades, or dis-  
 swades the worke; the one goeth and marcheth before as the  
 cause, the other commeth after as the effect. *Isidro* gaue good  
 counsell to *Moses* concerning the gouernement of the people;  
 his counsell was onething, that which *Moses* did according  
 to his counsell was another thing: sometime the counsell is  
 giuen

¶ Extr. Iob.  
 22. Tit. 14. c. 5.  
 Quia quorum-  
 dam neque Chri-  
 stum expropria-  
 tionem tradi-  
 tam omnis iu-  
 ris cuiuscu-  
 que rei proprie-  
 tatem, & eius  
 vlti in se seruasse,  
 nec eam impo-  
 suisse Apostolis,  
 neque sub voto  
 ab ipsis fuisse in-  
 ceptam Euan-  
 gelica seu Apostoli-  
 ca docet histo-  
 ria, sed contra-  
 rium euidentius  
 demonstrat.  
 ¶ Ibid. c. 4. Cum  
 inter officia-  
 rum huiusmodi  
 pertinacem, cum  
 scriptura sacra  
 aperte dicat ex-  
 presse, deinceps  
 erroneam fore  
 censendam, &  
 hereticam de  
 fratrum nostror-  
 um consilio, hoc  
 perpetuo decla-  
 ramus edita.

given. And there follows no worke; *Christ* gave a good counsell to the Church of *Laodicea*, who made no account of it, *Revel. 3. 18.* *Archibishop* hangd himselfe, seeing that the counsell of *Christ* was preferred before his owne. These examples doe shew plainly enough, that Counsell is not a worke. He adds, that the Counsell of perfection is a good worke. If that were so, the Law of God, which is the perfect rule of every good worke, would make mention thereof.

X. He distinguisheth betweene Counsell and Precept, saying, that Counsels are better, and more difficult to be kept than Precepts be. Falsely and fondly: for there is no such Counsell, but is easie to be observed. And there is no Precept, the perfect keeping whereof is not impossible. There are now adies some Monkes and Friers which eate no flesh. *The Pythagorais* did not eate any thing that did more or live. *The Priests of Egypt* serving their false gods, did abstaine from flesh and wine, did eate bread rarely, did not eate eggs and milke, saying, that eggs were liquid flesh, and milke was blood of another colour. The *Gymnosophists* did nourish and sustaine themselves with apples and rice. In *Greece* the prophets of *Jupiter* did abstaine from flesh and all sodden meates; *The Essens* amongst the *Jewes* did taste of nothing before Sun-set; some of them fasted three daies, other some sixe daies, without taking of any refectiō; when they did eate, bread and salt was their onely meate, and cleare water their onely drinke. Their table was pure of all beasts having blood. What order amongst all the Monkes leades to austere a life? The Monkes and Friers of these daies doe abstaine from marriage. The *Priests* of *Egypt* neuer had to doe with women. The *Essens* also did abstaine from them. Many Friers live poorely, beg their bread, and possesse nothing. What doe they, which the *Cynick Philosophers* haue not done before them? *Antisthenes* sold all that he had, & distributed it vnto the poore, reseruing nothing for himselfe but his cloake to couer him. His Disciple *Diogenes* did weare two cloakes against the cold, had his bag and wallet for his granarie, his bosome lesse rubbe for his house; his bread for his trencher, the palme of his hand for his cuppe; hee had nothing but that which he got by begging, and did reserue nothing.

nothing till the morrow; whence he was called *anaprosopus*. A carelesse man, who is onely for the present day, that cares not for the morrow. We haue found among the Heathen, nor in Cloysters, men keeping and obseruing Counsels exactly. Let them but name vs one man living in Monasteries, which hath exactly kept the Commandements. It is a Counsell to enter into a Monastery, and become Monke. The great number of them which become Monkes, and the multitude of Priests which liue without lawfull viues, is an apparent demonstration, that there is nothing more easie to be done then that. It is

*Matth. 5. 48.* a Commandement, *to love our enemies*. Now experience shewes, that there is nothing more hard then this, it being the

*Rom. 5. 8. 10.* highest degree of the loue of Christ, who died for his enemies. Therefore we may easily see, that the Commandements

of God are better, and more difficult, then all their Counsels.

XI. The second difference betweene Precepts and Counsels is, that a Precept is generally prescribed and giuen vnto all, a Counsell is particular, giuen and belonging onely to some. *Thomas Aquinas* in his small Treatise of this subject, and set downe in the ende of the Pastoral Letter, is of a contrary opinion and iudgement, and strives with might and maine to

*1. 2. Cor. 10. 16. 11. 12.* proue by the Scriptures and Fathers, that it is a generall doctrine propounded to the whole world, and therefore we must take the Counsell giuen vnto the young man, as if God himselfe had propounded to all, according to that which our Saviour saith vnto

*Mark. 13. 37.* his disciples, *What I say vnto you, I say vnto all, &c.* What, saith *Thomas Aquinas*? Is it not the doctrine of the Church of Rome, that single life is a Counsell, as the Apostle saith, I giue Counsell concerning virgins, *1. Cor. 7. 25.* but the Apostle giueth this Counsell vnto all, if it be a Counsell, *I would that all*

*1. Cor. 7. 7.* *men were even as I myselfe.* To marrie to auoide fornication, say they, is an indulgence or Counsell, and to this end doe they apply the Apostles words, *I speak this by permission or Counsell, not of commandement.* This Counsell also is generally for hee

*1. Cor. 7. 6.* ordaines, *I shew to auoide fornication, let every man haue his owne wife and let every woman haue her owne husband.* Therefore this second difference is vaine and of no moment.

*1. Cor. 7. 2.*



XII. In like manner the third and fourth differences are of no moment. For though the Counsels of men are arbitrable, and put to the choice and freewill of him to whom they are given, to doe them, deferre them, or leaue them; The Counsels of God are not left to mans discretion and wil, but carrie with them a necessitie; and binde vnto punishment those which relect them, as much as Precepts doe. For when God speakes, the seruant must hearken; if he doe it, he shall receiue a reward of free grace; if he do it not, he shall be iustly punished: being a thing most iust, that the creature (which hath not vouchsafed to follow the Counsell of his Creator; the childe that, of his father; the seruant that, of his master; man, who is but a worme, the Counsell of his God, all mightie, all wise, wholly good) should be disdained and contemned. of him; driuen and thrust out of his house, and cast into viter darkenesse, where shall bee weeping and gnashing of teeth.

CHAP. IIII.

I. A Christian ought not to propose and prescribe to himselfe a greater perfection, then that of the Law, vntill he hath kept the Law.

II. It is in vaine for men to aspire vnto a greater perfection, then is that of the Law, seeing that no man liuing can keepe and obserue the Law.

III. The vregenerate man can in no manner of waies keepe the Law, being vnfurnished and destitute of all those things requisite to the doing of a good works.

IIII. The first condition is, that he be good, iust, and a true member of Christ; but he is a wicked one, and without Christ.

V. The second, that his works be conformable to the word of God.

E

VI. And

VI. and be done in faith and charity, which he hath not.

VII. The third, that hee doe them to the glory of God, whereas he aims not at all.

VIII. His best workes are nothing but sinnes.

• Luk. 14. 28.  
29. 30.

• Luk. 14. 30.

**O**ur Lord Christ Iesus asked those of his time, *Which of you intending to build a Tower, sitteth not downe first, and conuulteth the cost, whether he haue sufficient to finish it, lest hap-  
py after he hath laid the foundation, and is not able to finish it, all that behold him, begin to mocke him, saying, This man began to build, and was not able to finish. And that question did he pro-  
pound vnto them, after that he had said, If any man come vnto me, and hate not his father, and mother, and wife, and children, and his brethren, and sisters, yet, and his owne life, as I haue, cannot be my disciple. Setting before their eyes, that he which hath de-  
termined in himselfe to be his disciple, and confesse his name, ought before all things to enter into himselfe, search into his affections, weigh and ponder exactly what hee doth, aske his conscience whether he feele himselfe disposed and readie to be mocked and vexed, and left of his neere friends, and so leaue them to be hated and persecuted by strangers, to passe by and passe ouer all manner of reproches, to suffer and endure the railing of all his goods, to die and lose his life, for the truth of the Gospell, for the glory of his Saviour: lest that hauing rashly vndertaken a work, and taske accompanied with so many difficulties, he faint in his businesse, thinke and giue ouer, and withdraw himselfe from it to his exceeding shame. For it is better not to begin, then after having laid the foundation of goodnesse, and to be on despoynt not be able to build thereon, vntill that the building be reared and raised vp to be a holy Temple to the Lord: • Better is the end of a thing then the beginning thereof: for he that shall endure vnto the end, the same shall be saved. As for others, which (like dogges) returne to their owne vomit againe: • It had bene better for them not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy commandment delin-*  
*red*

• Eccles. 7. 8.

• Mat. 24. 13.

• 2. Pet. 2. 21.

red unto them. Because that by the iust iudgement of God, & the  
 last state of those men is worse then the first. It is (saith a Prior) a  
 wise and good denica most necessarie for them which tranell, that  
 they vnderstand not things hard and difficult, above their reach,  
 but measure themselves in themselves according to their power  
 and ability. Whence he takes occasion to blame those, which  
 choose with small discretion and wearinesse an austere and ri-  
 gorous life; and afterwards are as a stand, and faint by the way,  
 not having strength enough to beare and endure it. In *Thomas*  
*Aquinas* time, there were certaine men, who seeing the world  
 abused with an opinion of the monasticall perfection, pro-  
 pounded, that no man entring into religion, ought to embrace the  
 obseruation of Counsels, before they be exercised in the obserua-  
 tion and keeping of the Commandements. *Thomas* reprocues and  
 reiects this proposition; but Iesus Christ commanding vs to  
 count the cost before one build, approoues it, and reason con-  
 firmes it: for *Bellarmino* grants vs, that true perfection consists  
 in charitie. Now charitie is the fulfilling of the Law, we must  
 then begin by that. *Thomas* himselfe tells vs, likewise *a*  
 Pope, that perfection consists principally and essentially in pre-  
 cepts and charitie, but *secundarily and dispositiuely* in Counsels:  
 It is therefore more then iust and reasonable, that all be exerci-  
 sed in that which is the most principall and essentially, before  
 they trouble themselves about things, which are but acciden-  
 tall and accessarie, as our Sauour Christ said vnto *Martha*,  
 who left the principall for the seccularies; *Martha, Martha,*  
*thou art carefull and troubled about many things, but one thing*  
*is needefull; and Mary hath chosen that good part, which shall*  
*not be taken away from her.* That good part of *Mary* was, that  
 she did attend and apply her selfe first of all vnto the hearing of  
 the word of God, and did learne from the mouth of Christ Ie-  
 sus the things, which appertaine vnto the Kingdome of God:  
*Speake ye first the kingdome of God, and his righteousnesse.* The  
 same saith *Thomas*, that the perfection of religion consists princi-  
 pally in the imitation of Christ. Therefore the Religious Monks  
 and Friars ought first and principally to be exercised and busi-  
 ed in this, before they goe further and proceede on; If they  
 doe it, there shall not remaine vnto them a poore minute of

Luk. 11. 20.

Stella in Luc.

cap. 14.

Thomas in

his Treatise

added to the

Pastorall Lec-

ter. pag. 4.

Bellar. de Mo-

nach. c. 2. §. 2.

Thomas 2.

vers. 2. q. 184.

art. 3.

Extrata. Ioan.

22. tit. 14. c. 3.

ad conditorem.

Perfectio vite

Christiane prin-

cipaliter &amp; es-

sentialiter in

charitate con-

sistit.

Secundario &amp;

dispositiuè in

consijs.

Luk. 13. 41. 42

Mat. 6. 33.

2. 2. q. 146.

art. 5.

¶ Bellar. de Ma-  
nch. c. 7. §. 3.

¶ Ibidem  
§. 2. & 3.

¶ Ibid. §. 4.

life (though it were of nine hundred threescore and nine yeeres, as that of *Mathusela*) to be at leasure, and apply themselves to the imitation of the Authors of Cloisters; we learne of *Bellarmino*, that Counsels include Precepts, and comprehend them, and doe add something over and above the precept. And we have heard of him, that the matter of a precept is good, and easie; that of a Counsell better, and more difficult. A man ought therefore afore all things, to exercise himselfe in that which is good and more easie, and so mount by degrees to that which is added, and by reason of this addition is better, perfecter, and more difficult; it being impossible to attaine vnto the highest step or degree of a thing, without passing by the inferiour degrees thereof. Lastly, A Precept being observed hath a reward; not being observed, a punishment: but a Counsell not observed hath no punishment, and being observed, hath a greater reward. These are *Bellarmines* words, whence it followeth, that we ought first to exercise our selves in the obseruation of the Commandements, to obtaine the reward and auoide the punishment; and that done, and not sooner to proceede on to the keeping of Counsels: seeing that the not keeping of them is not dammageable and hurtfull to vs, by the inflicting and imposing of any punishment; and the obseruing of them is not profitable to vs, but by the impression of that which they terme, *Aureola in illa parte*.

II. Now if wee make all them see (that haue eyes in their heads) that there is no man liuing in this world (neuer was any but *Iesus Christ the iust*) neuer shall bee any, without some wound of conscience, hauing a pure heart and without spot, thoughts without vice, affections without passion, and a life in all points innocent; none by consequent, that euer hath kept, or that euer can, during his sojourning in this flesh of sinne, keepe the Commandements of God. Wee will sufficiently proue against *Thomas*, and him which hath translated his little booke, that men do toile and labour in vaine, after a diligent seeking and inquisition of a greater glorie in the obseruation of Counsels, not being able to attaine vnto the first degree of glory by the keeping of precepts; that most vainely they seeke perfection

on in that which is arbitrarie, not being able to performe and perfect that which is necessarie for them. In a word, they abuse themselves in the expectation & hope of an vncertain reward, for hauing done more then they ought; not being able to auoide the certaine punishment, for not hauing done that which they ought to haue done. And that will we proue, not to make men carelesse and negligent, but to make them humble; not to prouoke them to euill, but to make them see and know their disease and miserie, to the ende they may seeke their cure in Christ Iesus, who *came to binde up the broken-hearted.* [ Isa. 61. 1. ]

III. Man is to be considered in this life two waies; out of Christ, and altogether such a one, as he is by nature, not called effectually, not iustified in the blood of Christ, nor sanctified by the Spirit of God: In Christ, called, iustified, sanctified, liuing in Christ, and hauing Christ liuing in him. We need not bring in here the ancient Heathen, wee neede not take the paines to goe to the Turkes; or search and ransack the Synagogue of the Iewes, or transport our selues ouer to those other Nations, which haue neuer heard of Christ, or which hate Christ, and scoffe at his Gospell, to finde there men of the first kinde. Christendome is full of them, the Monasteries are filled with them, the private houses doe swarme with them. As our Sauour Christ speaking of his Church, said, *Many be called, but few chosen.* [ Mat. 20. 16. ] Even so it is. There is an infinite number of Christians, *hauing a forme of godlines, but denying the power thereof,* [ 2. Tim. 3. 5. ] *they professe that they know God, but in works they denie him, being abominable and disobedient, and unto euery good worke reprobate.* [ Tit. 1. 16. ] They that are such, not hauing the Spirit of Christ Iesus, are not his, although they are called by his name; for such doth he hold them, and as to such will he say to them in the last day, *I tell you I know not whence you are, I neuer knew you.* [ Luke 13. 27. ] All they which are of this kinde and stampe in the Church of God; as all they also which are out of the Church, and know not Christ, wee say they cannot doe nor make any good worke, yea, though they were in the Church, Pastors, Doctors, Bishops, Monkes; and out of the Church had all the

vertues of *Solow, Plato, Aristides, Epaminondas, Phocion, Fabricius, Camilla*, and if there were any other among the Heathen commendable and praise-worthie for his prudence, continencie, iustice, temperance, modestie, and other vertues, which make men to be admirable among their fellow-companions, and to be admired of them. In a good worke three things are necessarily required, of which the man not regenerate, bee he Christian or Heathen, is unfurnished and destitute. A good Anchor, a good course manner and forine, a good ende. If any of these conditions be wanting, he which worketh, makes not a good worke, hee transgresseth the Law, hee taints himselfe with prevarication, he binds himselfe to the curse, and makes himselfe the childe of hell.

¶ IIII. The first condition is, that hee, which doth a good worke, be good himselfe, Christ our Master hath taught it so, when he said, *⁊ Either make the tree good and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is knowne by his fruit: ⁊ for a good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit.* Hee compares men vnto trees, and saith, that they must be first good trees, before they can bring any good fruit. To be a good tree, is to be pleasing and acceptable vnto God; that man which thinks and desires to doe a thing that God accepts of, and is pleasing vnto him, must be first assured, that he himselfe is pleasing and acceptable vnto God: for it is not the worke that makes the person acceptable vnto God; but it is the person, which obtaines of God mercie and fauour towards his worke, as we reade of *Abel and Caine*, that the Lord had respect vnto *Abel*, and to his offering, but vnto *Caine*, and to his offering hee had no respect; hee had respect first vnto his person, and in the second place to the worke of his person. Now man is not a good tree by nature, he is by nature *⁊ a wilde olive tree*: God said of all men considered in their owne nature, *⁊ Their vine is of the vine of Sodom, & of the fields of Gomorrah, their grapes are grapes of gall, their clusters are bitter, their wine is the poison of Dragons, and the cruell venome of Aspes.* Hee describes them as being nothing worth, as starke naught, and willing no good thing, being able to do nothing; as being not onely

⁊ Mat. 12. 33.

⁊ Mat. 7. 18.

⁊ Gen. 4. 4. 5.

⁊ Rom. 11. 24.

⁊ Deu. 32. 32. 33



only insufficient and vncapable of good, but also (most capable of euill) vnable and vncapable to thinke, say, doe the things according vnto Gods inclined and addicted to things, which are displeasing and offensive to him. It is (saith he) <sup>c</sup> *a people walking in darkenesse, <sup>e</sup> having the vnderstanding darkened, yea <sup>f</sup> a people that is nothing else but darkenesse; <sup>g</sup> ye were sometime darknesse, saith the Apostle: Is there any light in darkenesse, which is a priuation of the light? nothing lesse: <sup>h</sup> The naturall man receiveth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned.* This is to describe it both priuatiuely, yet by way of exclusion, by that which hee comprehends not; and positiuely, by that which hee comprehends: he retaines not the things of the spirit of God, the mysterie of the Crosse of Christ, the great things which God hath done to vs, the things which God will haue vs to doe; <sup>i</sup> *Flesh and blood reueale not the seashings but the Father which is in heauen: <sup>k</sup> And we are not sufficient of our selues to thinke any thing as of our selues, but our sufficiency is of God.* He comprehends the things of God, as things which are not of God, <sup>l</sup> *We preach (saith the Apostle, Christ crucified vnto the Iewes, a stumbling blocke, and vnto the Greekes foolishnesse.* Behold the distribution and diuision of a man that hath no excellencie in himselfe, but his fault: either he is a Iew, and Christ is a stumbling block vnto him; or else a Greeke, and Christ is foolishnesse vnto him. He vnderstandeth the things which are displeasing vnto God, & vnderstandeth not those things which are pleasing vnto him. God said of his people, <sup>m</sup> *My people is foolish, they haue not knowen me, they are fattish children, and they haue none vnderstanding, they are wise in their euill; but to the good they haue no knowledge.* What would he then say, or what would not he say of them, which are not his people? Before the Flood, <sup>n</sup> *God saw that <sup>o</sup> the wickednesse of man was great in the earth, and that euery imagination of the thought of his heart was euilly continually.* After the Flood, he said, <sup>p</sup> *The imagination of mans heart is euill from his youth.* Heere is no place for cauilling, hee saith not, some imagination of the thoughts, but euery imagination of the thoughts: hee sayes not, that this imagination of the thoughts

Isai. 9. 2.

Ephes. 4. 18.

Ephes. 5. 8.

1. Cor. 2. 14.

Mat. 16. 17.

2. Cor. 3. 5.

1. Cor. 1. 23.

Jerem. 4. 22.

Gen. 8. 21.

Gen. 8. 21.



commandements. He promises to change the whole nature, not in regard of the substance of it, but in respect of the qualities thereof, which are ours, and make vs saplesse and without life, when question is of the things of God; in stead of which he will put in vs holy qualities, by the which hee will fashion vs and transforme vs to his will. After this sort our will is described priuatiuely and exclusiuelly. God hath described it also positiuely, saying, *"The heart is deceitfull aboue all things, and desperately wicked."* In a word, all they that are out of Christ Iesus, are termed by the holy Ghost, *"dead in trespasses and sinnes;"* and by consequent, destitute of all principle of mouing, and of spirituall life, what knowledge soeuer they haue of this life, and what dexterity, industrie and addresse soeuer they shew in the things of this world; and therefore wee must not thinke it strange, if the Apostle calls all of vs *"children of wrath."* Let a man iudge now, if those that are such, naturally vnapt vnto all good, inclined naturally vnto all euill, they that are the object of Gods anger, can bee called good to begin nay, to thinke any good thing. To be good trees, we must be taken away from our stock and stemme, plucked out from the old Adam, transported and transplanted in a new soile, grafted into the free Olive tree, incorporated in Christ Iesus; who hath pronounced this sentence, *"I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can doe nothing."* They that are not regenerated, are not grafted into Christ; the meanes of the vni-on of the Elect with Christ is his Spirit; and these are *"sensuall,"* hauing not the Spirit. Some of them may haue, and haue the Spirit bridling and restraining them, staying and repressing the boyling and surging of their flesh; as it is happened vnto many Heathen, which haue been esteemed vergiuous men, because God willing to preserve the states and families of this world by good order and ciuill gouernement, gaue them the gift to hide their vices: but none of them euer had the sanctifying spirit to mortifie their flesh. It is the priuiledge of the members of Christ Iesus, of those that in him are made by grace the children of God, *"for as many as are led by the Spirit of God, they are the sonnes of God;"* but *"if any man haue not the Spirit of God, he*

Heb. II. 4.

Prosper. in lib.  
Epigram. epi-  
grammatic. 84.  
Lombard. lib. 2.  
dist. 41. lit. A.

lib. 2. dist. 41.

1. Cor. 13. 1. 2. 3.

Aug. cont. Iu-  
lian. lib. 2. c. 3.

1. Cor. 10. 31.

Mat. 5. 16.

Chrys. in opere  
imperfecto in  
Matthom. 33.

Mat. 6. 2.

faith, as it is written; *By faith Abel offered unto God a more excellent sacrifice then Cain.* The Fathers haue acknowledged the same, when they said, that *The whole life of this side is faith.* For charitie, though a man could speake with the tongues of Angels, and had the gift of propheticie, and vnderstood all my-steries, and all knowledge, and though he had all faith, so that he could remoue mountaines, and though he bestowed all his goods to feede the poore, and though he gaue his body to be burned, and hath more charitie, *he is as sounding brasse, or as ring-ling cimball, he is nothing and all that profite him nothing.*

VII. The last condition of a good work is, that it be done for a good ende. *The vertues are discerned from the vices, non offici sed finibus; not by the outward duties, but by their ends,* saith Saint Austin. The ende of every worke must bee the glory of God, who hath giuen vs vertue, wise dome and direction for to doe it. It ought to be the end of naturall works also, *Whether (saith the Apostle) ye eat or drinke, or whatsoeuer ye doe, doe all to the glory of God.* How much more ought it so bee the ende of our morall and spirituall workes? *Let your light so sh. before man,* saith Iesus Christ, *that they may see your good workes, and glorify your Father which is in heauen.* It is a thing out of all doubt, that the Infidels haue neuer done any thing for this end; what could they haue done for the glory of God, which was vnknowne to them? What haue they euer done but for themselves? but to aduance themselves in honour, reputation and credit? It was ambition to lade him- selfe with thicke clay, as the Prophet saith; that is, great store of riches, to ioyne house to house, and lay field to field, till there be no place: It was brokage and couetousnesse: To what other ende doe now adates the best and honestest of our politicians aime at? They haue no other ende of their prudence and other vertues, or rather images of vertues, then themselves. If we consider the religious, as they terme them, they giue almes, they pray in publick, they vse many repetitions, they march with a sad countenance, they disfigure their faces, and destroy the bodie with much fasting; some of them, that they may appeare vnto men, that they are charitable, deuout, mortified; so did the Pharisees and other hypocrites in Christs time, *Veri-*

of (such Christ) I say unto you, they haue their reward. The world hath them in great estimation, they haue that which they sought for. It is their reward: they serue God with hope of reward condigne, as they say, and well worthie of their merits: were it not for this hope, they would not bee so seruent and zealous towards God, that they would be blotted out of his booke, as *Moses*; or separated and accursed from Christ for his glorie, as *Saint Paul*. To bee short, wee are in a time, whereof wee may iustly and truly say, as *Saint Paul* said of his time, *All seeke their owne, not the things which are Iesus Christs*. Wee are in the last daies; and the perillous and trouble some times are come, whereof the same Apostle hath prophesied, *that men shall be louers of their owne selues, contentious, boasters, proud, blasphemers, disobedient to parents, vnthankfull, unholy, without naturall affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitours, headie, big minded, louers of pleasures more then louers of God, hauing a forme of godlinesse, but denying the power thereof*. Of which kinde of men, God in his great mercy deliuer quickly the world.

Exod. 32. 32.

1 Rom. 9. 3.

Phil. 2. 21.

2 Tim. 3. 1, 2,

3, 4, 5.

VIII. All these keepe not the Law, and cannot doe any good worke. Some of them will haue many faire and goodly parts, as we say, the which being examined, will be found to be nothing else then *splendida peccata*, glittering and beautifull finnes, by the which they haue barrenly adorned the life of this age, saith *Saint Ambrose*. Wee doe not condemne them, for that they are ciuilly sober, iust, moderate, and doe leade an outward life without reproch. But the Scripture condemnes them, for that they liue without faith, without charity, and propound vnto themselves no other scope of their actions then themselves, and so doe ill, and doe good things to a bad end. Christ Iesus condemnes them; *How can ye beleue, which receiue honour one of another, and seeke not the honour that cometh from God onely*? Wee doe not condemne them, in that they fast austerely, pray seruently, giue almes largely, and doe as they say many pious workes: but, because doing nothing but that which a Turke and a Iew doth, we bewaile them; because they runne so fast out of the way, seeing they runne not by Christ,

Ambros. de vo.  
cat. gentium.  
lib. 2. c. 3.

P Iohn 5. 44.

who is the way to God, who is the end of the race; and so they labour and toile much, yet aduance and goe forward but little. As hee that makes halfe, and runneth a stray out of the Kings high way, takes more paines and toiles more, then if he were in the right way, and notwithstanding he neuer comes where he would. I exhort them to turne backe, and returne the same way they came, towards the Commandements of God; to doe according vnto God, and for God, that, which they doe vnder him for themselves: and, to the ende they may doe it, to pray vnto God with *Dauid*, *Teach vnto mee thy will, for thou art my God, thy Spirit is good, leade me into the land of vprightnes:* For as *Saint Austin* saith, It is better to goe softly, or to halt in the right way, then to march straightly, and runne out of the way.

#### CHAP. V.

- I. The vregenerate man is altogether wicked.
  - II. The regenerate man is imperfect and defectiue in his most holy actions, and cannot keepe the Law, which is proued by foure arguments.
  - III. The first argument, He hath in him the flesh lustiug against the Spirit.
  - IIII. The second argument, Our imperfect knowledge brings forth imperfect workes.
  - V. Bellarmines opinion concerning a double perfection commaunded in the Law, confuted.
  - VI. That perfection, which Bellarmine saith is possible to man in this life, hath neuer been found in any man.
  - VII. The third argument: If the regenerate man could keepe the Law, he should not neede a Mediator.
- Psal. 14. 2. 3.* **T**He Lord looked downe from heauen, vpon the children of men, to see if there were any that did vnderstand and seeke God: They are all gone aside, they are altogether become filthie.



there is none that doth good, nor one sayeth: <sup>b</sup> Their throat is an open sepulcher, with their tongues they have used deceit; the poison of Aspes is under their lipps; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their waies, and the way of peace have they not knowne. The reason of all this is, There is no feare of God before their eyes. He that feares God, feares to doe that which displeaseth God; as Ioseph that would not defile his masters bed, with-held and kept-in with the feare of God: <sup>c</sup> How can I do this great wickednesse, and sinne against God? In like manner comforting and assuring his brethren; that he would doe them no hurt, he tells them, <sup>d</sup> I feare God. On the other side, he which feares not God, gives himselfe libertie vnto all wickednesse, whensoever any occasion is offered. That made Abraham say of Getar, <sup>e</sup> Surely the face of God is not in this place, and they will slay me for my wifes sake. They which have not the feare of God in their hearts, are ordinarie adulterers, lyars; <sup>f</sup> walking in the vanity of their minde, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts; who being past feeling have given themselves over vnto lasciuiousnesse, to work all uncleannesse with greedynesse. This is the description of a man not regenerated and renewed, of the Jew as well as of the Gentill; of him that is vnder the Law, as well as of him which is without the Law; of the Christian, who is in the Church, as of the Infidell, which is out of the Church. <sup>g</sup> Now we are all as an uncleane thing, and all our righteousnesse are as filthy ragges. This is the description of the regenerate and renewed; the confession of the greatest Saints, which say, <sup>h</sup> We haue sinned, and committed iniquitie, and haue dissembledly, and haue related vnto thy departing from thy people, and generally iudgment; neither haue we hearkened vnto thy seruants the Prophets, which spake in thy name. O Lord, righteousnesse belongeth vnto thee; but vnto vs confusion of face, when Kinge iudas Princes, and all the Elders, because we haue transgressed against thee. As the prayer of euery one is, Forgiue vs our transgressions. Those which doe no good, they haue neither the will nor the power. These say with Saule Paul, To will is present

Ro. 3. 13. &amp;c.

Genes. 39. 9.

Genes. 42. 18.

Genes. 30. 11.

Ephes. 4. 17.

18. 19.

1. Ioh. 4. 6.

Dan. 9. 5. &amp;c.

Rom. 7. 18.

sent

*sent with me: but how to performe that which is good, I finde not.* Therefore these also cannot keepe the Law in that perfection, which it requires of men in this life; they sime and make towards the perfection, and doe advance and draw neere vnto it more and more: but they shall not attaine vnto it, vntill that being vnclothed of this body of sinne, which hath beeter them, they bee clothed vpon with their house which is from heauen; and that will we proue by five arguments.

III. First, the most regenerate and holy, are not more renewed, more holy, then the holy Apostle, who said of himselfe, and of all the Saints, *little haue the first fruits of the Spirit.* The first fruites are as it were an handfull taken from the whole heape; our sanctification therefore in this life is little, in comparison of the full harvest, which wee shall reape in the life to come: for we are regenerated and renewed but in part, successuely and by degrees; much of the old infirmities remaining in

us, and drawing vs to sinne with such vigor and force, that the Apostle himselfe complaines, saying, *I finde a law, that when I would doe good, euill is with me.* He had that from the original malice, which remained as yet in him; and which diminisheth onely in the life of those, which profit and goe on: as it is fully consumed in the life of those, which haue attained vnto perfection; whence else where he saith of himselfe, *Though our outward man perishe, yet the inward man is renewed day by day.*

Which words Saint *Augustin* hath well peised and pondered, and from whence he hath drawne this doctrine; *He which is renewed day by day, is not as yet wholly renewed; and in as much as he is not altogether renewed, so much is hee in his old nature.* And by consequent a child of this world, even as in so much as he is renewed, he is the childe of God; and such are all the regenerate, of whom the Apostle saith, that in them *The flesh fighteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that you cannot do the thing that you would.* The flesh is that, which is not as yet renewed in the minde, in the will, in the affections, as it appeares by this that the Apostle attributes to the flesh, a certaine *wisdom, reason, and vnderstanding*, and placeth among the works of the flesh, *Idolatry, and the things that are conceived and borne*

<sup>1</sup> Rom. 8. 23.

<sup>1</sup> Rom. 7. 21.  
*Aug. in lo-  
an. trac. 41. Mi-  
nuitur in vita  
proficiuntium,  
quod in vita con-  
sumitur perfe-  
ctorum.*

<sup>2</sup> 2. Cor. 4. 16.  
*Aug. de pec-  
cat. merit. lib. 2.  
c. 7. Proficiat qui  
de die in diem  
adhuc renoua-  
tur, nondum to-  
tus est renoua-  
tus: & in quan-  
tum nondum est  
renouatus, in  
tantum ad-  
huc in vetu-  
state est.*

<sup>3</sup> Gal. 5. 17.

<sup>4</sup> Rom. 8. 7.

<sup>5</sup> Col. 3. 18.

<sup>6</sup> Gal. 20. 21.

in the minde, and exhorts vs *to be renewed in the Spirit of our minde*. In which respect he saies of himself, *I know that in me, (that is in my flesh) dwelleth no good thing*. vnderstanding by his flesh, not his body; for if he said vnto the Corinthians, *Know ye not that your body is the Temple of the holy Ghost*, did hee not know, that his was? but this infirmitie, or rather peruersitie, which did as yet dwel in al the parts of his soule, although it did not rule there, was indeede mortified, but not as yet dead. The Spirit therefore is that, which is renewed in the minde, in the will, in the affections, and in all the parts of the soule and of the body. The flesh is the old man, the Spirit is the new man: these two men are in euery true Christian, they are both together at one time in one and the same subiect of the minde, of the will, of the affections, in the minde and vnderstanding, knowledge and ignorance of the same thing, faith and vnbeleefe; in the will, confidence and distrust; in the affections, loue and hate; *witnesse the father of the lunaticke, who confessed, saying, I beleene, and thereupon presently prayde to Christ, saying, helpe thou mine vnbeleefe*. It is with the regenerate man, who is flesh and spirit, as with a man raised vp from a long and grievous maladie, who makes a few turnes in his chamber, but trailing his leggs after him; *and will stand upright*, but it will be in leaning on his staffe, hauing in him as yet by reason of the reliques of his sicknesse, an vniuersall indisposicion in all the parts of his body. Or else it fareth with such a man, as with the aire in the dawning or breake of day, which is not altogether cleare and light, as it is at noone; it is not partly light, partly darke, as the Moone is in the increase and waine, but is in all her parts cleare and blacke, obscure and enlightned. Wee may also compare it vnto luke-warme water, which in all her parts is mixed with heate and cold; or vnto a liquor mingled with water and wine, wherein is neither pure wine, nor pure water, but the whole is wine and water together, euen vnto her most insensible parts; although such a liquor will saour sometimes more of water, then of the wine, and again, sometimes more of wine then of water: as the regenerate man in the beginning of his regeneration is more carnall then spirituall, and in the progresse of the same, is more spirituall then carnall.

The two women therefore doe fight in vs, in kistling the one against the other: the flesh lusteth two waies; First, it ingenders and begets in vs all manner of evil thoughts and desires, of which Saint James saith; *Every man is tempted, when he is drawn away of his own lust and enticed. Secondly, withdrawes vs from good; and doeth what he can, to smother the good and holy motions of the Spirit in vs, as Saint Paul saith, I delight in the Law of God, after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity of the law of sin, which is in my members.* The Spirit also lusteth against the flesh two manner of waies: First, hee creates in vs all sorts of good thoughts, motions and desires: *Dauid felt it thus, when he said, I will bless the Lord, who hath given me counsel; my reins also instruct me in the right-trailson. When thou saidst, Seek ye my face; my heart said vnto thee, Thy face, O Lord, will I seeke.* Secondly, he stops and stayes the bad motions of the flesh, to the ende they take not effect; or at the least, blunts their point, that they doe not sinne excessively; in which sense Saint Iohn saith, *Whosoever is borne of God, doth not commit sinne, for his seede remaineth in him.* To commit sinne, isto make a trade and occupation of sinning, and to giue himselfe over to euil, with an entire and whole consent of the will; the which a man renewed cannot doe; because with the seede of sinne (which is his naturall corruption) he hath in him the seede of God, which is the gift of sanctification, and is mixed in all the qualities of his foule, and in all the workes that flow thence. The supernaturall knowledge, wherein the minde is enlightened, is mingled with ignorance and naturall blindness which remaines in him; so that he hath neede to aske every day, new enlightning of God, as *Dauid did, who said, Open thou mine eyes, that I may behold the wondrous things of thy Law.* His faith is mingled with vnbeliefe, his confidence with diffidence, his hope with despaire; witnesse the Iudasicks father, as wee haue seene before; witnesse *Iob*, who complaining of God, said vnto him, *Wherefore hidest thou thy face, and holdest me for thine enemy? And at the same time he cried out, Though he slay me, yet will I trust in him.* His will purified and corrected, is incessantly trobled by a contrary will,

which

which hinders him to doe the good he would doe. For as our Saviour said, *The Spirit is willing, but the flesh is weak.* The will is as much as it is sanctified, hath a marvellous affection and desire to obey God; but the flesh, with the which she is chained weakens it, and makes her slacke and remisse to doe that shee would doe. The affections are neuer so well squared and ordered, but there is disorder; they can neuer shake off so wel this dust and durt, but (as the Israelites did halt on both sides, following at one time God and *Baal*; so do) they halt betweene heaven and earth, betwixt the heavenly goods, which cannot bee defiled nor wither, and the perishing goods of this world, whose figure passeth away as swift as a weauers shuttle. I write nothing, but that which all the children of God feele in themselves; otherwise they should not appertaine vnto the Church Militant. Which hath no enemies so cruel, vigilant, pressing, hard and difficult to ouercome, as those which every member of the same nourisheth within himselfe, and carrieth continually in his bosome; as namely lust, which, saith Saint *James*, *draweth, enticeeth, canuinieth and bringeth forth sinne*; and therefore is a sinne like a Serpent, that engenders, conceiues and brings forth a Viper; is a Viper, as all that which is conceived, is of the nature of that whereof it is conceiued; as the tree that bringeth forth bad and rotten fruit, is corrupt and rotten, according to Christs saying, *A good tree cannot bring forth small fruit, neither can a corrupt tree bring forth good fruits.* This naturall contagion doth infect all the good workes of the regenerate with so great a blemish, that the Church it selfe confesseth, *All our righteousnesses are as filthy rags*; what can we then say, yea, what ought we to say, we I say who as *Bernard* saith, *are not better then our forfathers, which haue no lesse truly them humbly spoken so?* This is the first argument grounded on the great and general deprouation of our nature, whereby the workes of the most holiest are so blemished and distained, that they can in no wise answer vnto the righteousness, holiness and perfection of the Law.

III. The second argument is taken from our knowledge: for such as is our knowledge, such is our obedience, such are all our workes that proceede from it. Now our knowledge is ve-

1. Cor. 13. 9-12

rie imperfect, For (as the Apostle saith of himselfe, and of all)  
*we know in part, and we prophesie in part; we see now through a*  
*glasse darkely;* the perfect knowledge being reserved for the  
 Kingdome of heauen, which our Lord hath represented by gi-  
 uing to the blinde man his sight; of whom Saint Marke saith,

Mark. 8. 22.

24.

25.

he saw men walking, but not as men, but as trees: but having  
 put his hands vpon his eies the second time, *he saw euery man*  
*clearly:* euen so farreth it with vs, we receiue here but the first  
 imposition of hands, we often take one thing for another, and  
 see the things of God but by halues; whence wee must not  
 find it strange, if we do them but by halfe, and do remaine and  
 stand as farre off from the perfection and righteousness of the  
 Law, whose first and last Commandement cannot be fulfilled  
 by any man liuing here on earth: *Thou shalt loue the Lord thy*  
*God with all thy hart, & with all thy soule, and with all thy mind,*  
*and with all thy strength.* It will haue the soule, and the whole  
 soule; the heart, and the whole heart; the thoughts, and all the  
 thoughts; the strength of the hart, of the soule, of the thoughts,  
 and the whole strength of the same. *It leaues no part of our*

Aug. lib. 1. de

doct. Christi. c. 22.

*life that may be void of charitie.* It commaunds all the de-  
 grees of charitie: for he that saith, *All,* excepts nothing. If thou  
 canst adde any thing thereunto, there is not all? If thou takest  
 away any thing, there will not bee all. More charitie can bee  
 added day by day vnto our charitie; otherwise Saint Iude  
 would not haue praised, *q Mercie vnto you, and peace, and loue*  
*be multiplied.* Let Saint Austin speake for vs, *Charitie is a*

Iude 2.

Aug. epist. 29.

*Quandis ex-  
 tem augeat po-  
 test, profecto il-  
 lud quod minus  
 est quam debet,  
 ex viuo est.*

*cannot be augmented, is in no man so long as he liues here.* Now  
 so long as it can increase, surely that lesse that it hath then it  
 should haue, is of vice. This vice makes that there is none iust vpon  
 earth, that doth good and sinneith not. This fault causeth, that  
 no man liuing shall be iustified before God. This sinne effects so  
 much, that if we say, we haue no sinne, we deceiue our selues, and  
 the truth is not in vs. By reason of this vice, how much forward  
 and advanced sooner we be, it is needfull for vs to say, forgiue vs  
 our trespasses, although all our words, deeds, thoughts haue bene  
 already



*already forgiven vs in our Baptisme. Again, the Law saith, Thou shalt loue thy neighbour as thy selfe. Thy neighbour, thy very enemy, the stranger whom thou shalt meete in the way, as thy selfe, with as great an affection, readinesse and courage, as thou louest thy selfe. In whom shall wee finde this perfection? Who loues God as he should? Who loues him for him selfe, and loues nothing but for him, and according vnto him? Who loues his neighbor with that seruencie of charitie, where with he is inflamed towards himselfe? Who lookes vpon his enemy with a simple, sincere, and vnsained eye? reconciles himselfe vnto him, without a reseruatiō? Who liues with his inuoluntarily affected friend, without wronging and misusing him in some sort or other, without enuying him, or at leastwise without thinking ill and hardly of him, without coueting something that appertaines vnto him? Who therefore fulfilleth this Commandement, *Thou shalt not conueit*? The Apostle could not attaine vnto it, and by that he acknowledged himselfe to be a sinner: *I had not (saith he) knowne sinne, but by the Law, for I had not knowne lust, except the Law had said, Thou shalt not conueit.* Who then shall attaine vnto it?*

V. They who puse vp with pride and presumption, will not acknowledge themselves to be sinners, that God may bee acknowledged the alone Sauour, who saues without our merits, who saues not but in pardoning our trespasses, and forgiving our demerits, haue forged in their giddie braines a double perfection; the one conuenient and meete for the condition and state of this present life, consisting in that, we must loue God more then any creature; the other, proper and peculiar to the life to come, where the blessed haue not any motion contrary to God, thinke alwaies on God, and loue God with that vehemency and seruency of loue that can be in a creature: *Should not the multitude of words be answered? and shall a man full of talks be iustified? Thy lies, O man, shall they make men hold their peace, and when thou mockest, shall no man make thee ashamed?* The Law speakes but of one charitie, and that so perfect and accomplished, that it possesseth all the heart, all the soule, all the thoughts, and all the strength of man; and you forge vs an inferior and an vnderling charity, which a man may perfect.

*2 Bellar. de monach. c. 2. §. 6. 7. 8. & 13. §. 20. 21.*

*1 Iob 11. 2. 3.*

perfectly keepe and obserue, and which God accepts, and is pleased with. Where is this charitie commanded? What, is the Decalogue, or tenne Commandements? Doth it appertain vnto the first, or vnto the second Table of the Law? The first commaunds, that thou loue God with all thy strength; and you tell vs of a Law that is not so rigorous and strict, and the contents it selfe, that thou loue God with thy strength, without requiring all thy strength. Where is this Law? hath it bene given of God vpon the Mount Horeb? Hath the people heard it from Gods mouth? Hath God written it in two Tables? Hath *Moses* enregistred it in his booke? Haue the Prophets euer heard word or speech of it? Reade the whole Scripture, yee shall not finde it there; you shall finde there but one rule of an vchangeable and perfect righteousness; and the same given to the liuing, not to the dead, to them that (are *viatores*) are yet in the way, and doe aime at perfection, not to them that are *comprohensores*, who hauing already apprehended it, doe rest from their labours, and haue no neede of the Law; given with this terrible sentence pronounced not against the Inhabitants of *Heauen*, where there is no sorrow nor feare of mourning; but against the Inhabitants and dwellers on earth: \* *Cursed is every one that continueth not in all things, which are written in the booke of the Law, to doe them.* A sentence which Saint *Paul* applies vnto the liuing, and proues by the same, that *as many as are of the workes of the Law, are vnder the curse.* Badly, yea, vnaptly, yea, falsely, if a man can continue in all the words of the Law; yea, contradictorily to that which he adds, that it was necessarie that *Christ* came, to redeeme vs from the curse of the Law, \* *Christ* (saith he) hath redeemed vs from the curse of the Law, being made a curse for vs: For what neede was there of him, if God requires not of men a perfect obseruation of his Law? Or if he command them no other perfection, then that which they may keepe and obserue perfectly in this life? He which hath enough, wherewith to pay and satisfie his Creditor, hath no neede that another should satisfie for him. These men doe erre, because they know not, that man, although a sinner (yea, though an apostate, yea, though destitute altogether of the glorie of God) is bound by

\* *Deut.* 27. 26.*Gal.* 3. 10.\* *Gal.* 3. 10.\* *Gal.* 3. 13.

by the Law, so doe all that which *Adam* was bound to doe by his Creation, and all that which he could doe, and did, during the short time of his innocencie: for we haue beene all of vs created in him, in him the Law hath been giuen to vs all; that Law which wee haue written in parchment, being no other thing then the image of the Law, which he had written in his heart, and the traces wherof (after his sinne) remaine in our hearts. Now by right of Creation he was bound to loue him, and in effect did loue God with all his heart, with all his soule, with all his thought, with all his strength; and therefore we are bound to the same perfect, whole, and absolute obedience and charitie.

V. I. Notwithstanding, put case and suppose, that the matter goeth, as *Bellarmino* hath propounded it; and that God requires of man in this flesh but a perfection of a meane and reasonable charitie, whereby man loues God more then the creatures. And wee will argue vpon that which hee saith, <sup>a</sup> *This Commandment may be perfectly kept.* For if that be true which hee saith, either hee can produce vs some iust man, which hath kept it perfectly, or else he accuseth the most iust of great malice. That cannot he doe: for he which keepes perfectly that which God commands him in this life, is without sinne; sinne being no other thing then the transgression of Gods commandments, all which doe meete at one ende and abut vpon charitie. <sup>b</sup> Now there is none that is pure from sinne, though his life had been but for a day, saith *Saint Ierome*, The Apostle himselfe doth openly confesse, that he and all the Saints are tied to this unavoidable necessitie of sinne, saith *Saint Austin*; and that doth hee confesse in the fourth Chapter of the Epistle to the Romans, as wee shall see in the fourth argument. There is none then that keepes perfectly that, which God commands him, yet, that can keepe himselfe; all being tied to this necessitie of sinning, by the flesh lusting against the Spirit, and by the Law of their members warring incessantly against the Law of their minde, and bringing them into captiuitie to the Law of sinne, which is in their members, as the Apostle speaks. This is more perspicuously set before our eyes by death, which is (saith the Scriptures) the way of all the earth, is being appointed unto men

<sup>a</sup> *Bellar. de monach. c. 13. §. 21.*

<sup>b</sup> *Hieron. ad Rufinum episc. 44. c. 4. Aug. de tempore serm. 47.*

<sup>c</sup> *Rom. 7. 23. Gal. 5. 17. Iosua. 23. 14. Heb. 9. 27.*

once

<sup>1</sup> Rom. 6. 23.

<sup>2</sup> Rom. 6. 7.

<sup>1</sup> Rom. 7. 24.

<sup>2</sup> James 4. 37.

<sup>1</sup> Rom. 7. 18.

<sup>2</sup> Gal. 5. 17.

<sup>2</sup> Bellar. de monachis, 2.

once to die. It is therefore a manifest conclusion, that all are sinners, and by consequent all transgressors of the Commandements of God: <sup>1</sup> for the wages of sinne is death; and the effect of death in the faithfull, is the death of sinne; <sup>2</sup> for he that is dead, is freed from sinne, which made the holy Apostle to fight, and call after death, <sup>1</sup> O wretched man that I am! who shall deliver me from the body of this death? Now Bellarmine not being able to name any one Saint, who hath been in his life pure from sinne, and saying notwithstanding, that they can perfectly keepe Gods Commandements, hee accuseth and chargeth them with a notorious malice: for what is the cause that they haue not kept the Commandements? was it ignorance that was in them? Noe, for they knew the Commandements; was it impotencie that was in them? No, for Bellarmine saith, that they could keepe the Commandements. The fault was then only in their will: for three things concurre together in the reasonable creature, to the producing and bringing forth of a good worke; knowledge, will, power. Now to know, and to be able to doe good, and not to will the doing of it, is the propertie of a malicious and peruerse spirit; it is a malice altogether condemned, as it is written, <sup>1</sup> To him that knoweth to do good, and doth it not, to him it is sinne. Let this be farre from Saints. And therefore we will correct the saying of Bellarmine, and say, that the Saints and faithfull haue the wil to keepe perfectly the Commandements of God, but they haue not the power and strength to doe them; and that will we verifie by Saint Paul, saying of himselfe, <sup>1</sup> To will is present with me, but how to performe that which is good, I finde not. And of vs all, <sup>2</sup> The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrarie the one to the other, so that ye cannot doe the things that ye would. Lastly, because that all which Bellarmine writes touching the diuers degrees of perfection commanded in the Law, is maintained by him for the cause and defence of the Monkish state and life, which he termes <sup>2</sup> the state of perfection, I would willingly aske Bellarmine himselfe, or the most holiest Monke or Friar, if, seeing he thinks he can keepe the Commandements of God, he hath euer kept them? If he saies, that he hath kept them, he is a liar. For hee that

that keepes the Commandements, hath no sinne: *Now if we say, that we have no sinne, we deceive our selves, and the truth is not in vs.* If he confesseth, that he hath not kept them, he confesseth himselfe to be a wicked and malicious man, in that hee would not doe that which he could; and by his owne confession is doubly the childe of hell, *For that servant which knew his Lords will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.*

VII. The third argument is this, If a man could keepe the Law, he should have no neede of a Mediatour; *For if righteousness come by the Law, then Christ is dead in vaine.* They answer, that Christ indeede should haue died in vaine, if man could keepe the Law by his naturall strength and power: but it is by grace that Christians keepe it, and this grace hath been given them through the merit of the obedience and death of Christ, which for this cause is not frustrate, nor in vaine. An answer iniurious to Christ, and altogether false. For if it were so, our righteousness and saluation should be immediately of the Law, and not of Christ; and Christ should not be our Saviour, but onely an instrument, by the which we are ayded and enabled to keepe the Law, and by the obseruation of the same made our owne sauiours. What blasphemie against the Sonne of God? *Who of God is made vnto vs wisdom and righteousness, and sanctification, and redemption; In as much as God hath made him to be sinne for vs, who knew no sin, that we might be made the righteousness of God in him.* We are then righteous, as he is sinne: he is sinne, *not his owne, but ours, not in himselfe, but in vs:* euen so are wee righteousness, *not our owne, but that of God, not in our selves, but in him.* And marke, he hath bene made vnto vs righteousness by God; it is not written, that we are made righteousness by him. Again, we are the righteousness of God in him, it is not said, that we are the righteousness of God by him as by an instrument. So doth the same Apostle write, that *we are complete in him,* and not complete in our selves by him: he felt it so, when being as then renewed, hauing been alreadie, yea, a long time an Apostle, and neere vnto death; when hauing fought a good fight, kept the faith, and finished his course, he writes from prison vnto his

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Philippians,

Phil. 3. 8. 9.

Philippians, that *he counted all things but loss and dung, that he might winne Christ, and be found in him, not having his own righteousness, which is of the Law, but that which is through the faith of Christ; to win, the righteousness which is of God by faith.* He would have vs to thinke and feele it so, when he wrote to

1 Ephe. 2. 8. 9.

vs in the person of the Ephesians, *By grace are ye saved through faith, and that not of your selves, it is the gift of God, not of works, lest any man should boast,* referring not our iustification only, but also our saluation it selfe vnto the grace of God, which we embrace by faith, and excluding from the causes of our saluation our workes without exception, yea, them which the faithfull doe: otherwise hee would not say, *least any man should boast,* although hee intendes not to esteeme them, or

2 Ephe. 2. 10.

make them vnprofitable, and of no vse: For (saith he) *we are his worke-manship created in Christ Iesus vnto good workes, which God hath before ordained, that we should walke in them.* A sentence that Saint Bernard vnderstood well, when he termed the workes of Saints, *\*viam regni, non causam regnandi:* The way to the Kingdome, not the cause of the Kingdome. Auaire then, and farre from vs, let all those be, that wil diuide and share out the saluation betweene the grace of God and our good workes, that say vnto him with the Pharisee, *God, I thank thee, that I am not as other men are, extortioners, vnjust, adulterers:* we will be humble, and referre vnto him all the glory of our saluation, in his beginning, in his middle, in his ende; and

Luk. 18. 11.

sing vnto him with David, *\*Nos vnto vs, O Lord, not vnto vs, but vnto thy name give glory, for thy mercie, and for thy Truth sake.*

Psal. 115. 1.

but vnto thy name give glory, for thy mercie, and for thy Truth sake.

## CHAP. VI.

I. The fourth Argument: None of the Saints hath ever kept perfectly the Law.

II. Because they are renewed but in part: as it appeares.

III. By the example of those which were before the Law, as of Abel, Noah, Abraham, Isaac, Jacob,

IIII. And



IIII. And by the example of Iob:

V. By the examples also of them, that were under the Law, as of Moses, Aaron, their Sister Marie, and of all the Priests.

VI. Item, by the example of Dauid,

VII. Of Salomon, Ezechias, Iofias, Daniel, and of Efdras.

VIII. And by the Confession of the whole ancient Church.

**B**E ye followers of me, *even as I also am of Christ.* Hee will haue vs to imitate him, but with an *Even as*; not absolutely, but conditionally, *even as* hee imitated Christ, and not otherwise: for in him there was; in the most holiest that haue beene from the beginning of the world, there hath been; in those that are, there is; in those that shall come hereafter, there will be things that are not to be imitated, but to be abhord; not to doe, but to eschew and auoide their finnes; <sup>b</sup>for God hath concluded this al in unbeliife, that he might haue mercy vpon all. <sup>b</sup>Rom. 11. 32. <sup>b</sup>Hidra, ad Chie- <sup>b</sup>sybonem. Wherefore to shew that in him alone there is no darkenesse, and that in the most holiest there are many cloudes of error, which darken their vnderstanding; that he is the alone holy, onely iust, onely good, and that all the holy and iust men haue their noblest parts altered by the corruptio of sin; he hath permitted the most approved amongst them, the most cherished and beloued of him, to slip and fall into the pit of sinne; and would chat they themselues were his Heralds, his Clerkes, to publish, to write downe their owne sins; and the finnes of their forefathers: <sup>c</sup>That euery mouth may be stopped, and all the world may become guiltie before God; and that God alone <sup>d</sup>might be found iust, and the iustifier of him which beloneth in Christ Iesus; who alone, <sup>e</sup>did no sinne, neither was guile found in his mouth; who alone hath beene able to profess in truth, that <sup>f</sup>The Prince of this world cometh, and hath nothing in me, being <sup>g</sup>much for a man, if hee can say, hee hath but little, and but few things in mee. <sup>c</sup>Rom. 3. 19. <sup>d</sup>Rom. 3. 26. <sup>e</sup>Isai. 53. 9. <sup>f</sup>1. Pet. 2. 22. <sup>g</sup>Iohn 14. 30. <sup>h</sup>Basilius 1. sal. 7. This is our fourth argument, whereby we will clearely proue, chat there hath neuer been any Saint, in whom all his old infir-

*Basil. in homil.  
de penitent.*

*1 John 3. 46.*

mitie hath beene in such wise consumed; but that during the dayes of this his perishing life, he hath fought an intestine and inward battaile with the same, in the which he hath sometimes fainted and fallen downe, and hath neuer preuailed in such sorte, that he hath beene able to free and exempt himself wholly from sinne; *h I accuse not therefore the righteous, but I glorifie God, who alone hath been able to prouoke his enemies with this defiance, i which of you conuinceth me of sinne.* Wee reprehend the error, we beate and throw downe the tower and turrets of pride, which our Monkes haue built and reared vp, thinking to skale Paradise by their workes not commanded, not due; it being euident and well knowne by the examples of the Saints of old, in comparison of whom the most holiest of these times, the most retired of our Monkes and Friars are but dung, that they are farre from that perfection of those workes that are due.

*Ambrosius ad  
Iren. epist. 71.*

*1 John 3. 36.*

*Execl. 21. 27.*

II. If *Adam* had not violated the commandement of his Lord and God, and had remained obedient vnto the heavenly mandate, he had reserued vnto his owne heires the prerogative of a naturall innocencie, saith Saint *Ambrose*: but affecting to attribute vnto himselfe that, which he had not receiued, to be like him that had created him, he was stript and deprived of that which he had receiued; he lost his drachme, or peece of silver, and departing from his Fathers table to eate husks (the bread of swine) he fell vnder, and came within the power of the Prince of darkenesse, from being able not to sinne, to not being able, but to sinne; hauing lost altogether the libertie of his counsell, after he had sold, delivered and inthralld himselfe to him that had guld and cousoned him. In this state hath he begotten men in his owne likenesse after his image, all which are borne tainted with his pollution, and stained with the bands of his death-bringing slaerie and bondage; from which seruitude the elect children of God are released and deliuered by him, which hath said, *If the Sonne shall make you free, you shall be free indeede.* In this life, not to consent vnto sinne, and not to walke after their lusts; in the life to come, not to sinne, not to couer at all: It is the glorie of Heaven, of the heavenly Ierusalem, *that there shall in no wise enter any thing that defileth.*

*Iob.* It is the vanitie and shame of the earth, that she cannot beare in her bosome any Saint, that is not harried and troubled with the fierce and sauage law of sin, that hee may say, *"I haue made my heart cleane, I am pure from my sinne."* For *"sin is con-"* *Prou. 20. 9.*  
*ceined, borne, increased, and endeth with the life of man."* And *"Gregor. Nyss.*  
*the Scriptures doe teach vs, that there cannot be found any man de beatitudin.*  
*whatsoever, that liues a day without spot."* *Orat. 6.*  
*"Idem de oratione.*

III. Witnesse *Abel*, who by faith offered vnto God a more excellent sacrifice then *Kaine*, by which he obtained witnesse, that he was righteous, God testifying of his gifts. If by faith, surely not by his workes, not by the merite of his sacrifice, but by the merit of the Lambe without blemish and spot, the onely and perfect object of faith, represented and exhibited by and in the first sacrifice; in the offering of the which the holy man did as- firme earnestly, and auouch openly and solemnely his death- worthy demerits; did sigh and groane after the merits of his Sauour; did imbrace his sacrifice by faith to haue life by it. If as yet man doubts, let him consider that he is dead, that by his death we iudge and deeme of his sinne, as of the cause by the effect. *"For by one man sinne entred into the world, and death by"* *Rom. 5. 12.*  
*sinne, and so death passed vpon all men, for that all haue sinned."* *Noah.*  
 Witnesse *Noah*, who hath testimonie, *"that he was a iust man,"* *Genes. 6. 9.*  
*and perfect in his generation, and walked with God:* but not that hee was without sinne; for after hee had found grace in the eyes of the Lord, in the ruine of the world by the Flood, the Scripture discouers his infirmitie, and accuseth him, *"for that he"* *Genes. 9. 21.*  
*drank of the wine of his vineyard, was drunken and was uncon-"*  
*red within his tent.* He was then iust according to that righte- ousnesse, whereof it is said, *"The iust man falleth seuen times,"* *Prou. 24. 16.*  
*and riseth vp againe.* According to the which it is also said, *"that the transgressions of the wicked shall not be mentioned vnto"* *Ezech. 18. 23.*  
*him; shall not hurt him, as what heuer sooner he returns from"* *Or 33. 19.*  
*his waies vnto the Lord,"* saith Saint *Hierome*. Iust therefore *"Hieron. ad Ru-*  
 and righteous, in and by acknowledging himselfe to be vniust *sticum epist. 44.*  
 and varighteous, prosecuting this acknowledgement, ad- dicting and applying himselfe to righteousness, and not as hauing attained vnto the perfection thereof; witnesse *"Abra-"* *Abraham.*  
*ham,* of whom already iustified by faith, renewed already, a-  
 bound-

<sup>a</sup> Rom. 4. 2.

<sup>b</sup> Jam. 2. 21.

<sup>c</sup> Psal. 143. 2.

Rom. 3. 20.

Faith iustifies  
man before  
God, Workes  
iustifie man  
before men.

<sup>d</sup> Chrys. de peni-  
tent. hom. 6.  
tom. 5. infideli-  
tate Sancti pec-  
cavit Abraham.

<sup>e</sup> Genes. 36. 2. 3.

<sup>f</sup> Genes. 30. 2.

<sup>g</sup> Rom. 4. 11.

<sup>h</sup> John 8. 56.

<sup>i</sup> Col. 2. 11.

bounding as then in good workes. The Apostle writeth; <sup>a</sup> *If Abraham were iustified by workes, he hath wherof to glory, but not before God.* He iustified himselfe, that is to say, hee appro-  
ved and shewed himselfe iust by his workes towards men; when he offered his sonne *Isaac*, as Saint <sup>b</sup> *James* obserues. And that thirtie yeeres after that, the Scripture witnesseth of him, that he had beene iustified by faith before God: For this sen-  
tence of holy *David*, wholly giuen to the obseruation of the Law, repeated and confirmed by Saint *Paul*, shall for euer re-  
maine firme; <sup>c</sup> *By the deeds of the Law there shall no flesh be ius-  
tified in the sight of God.* Faith imbracing Christs righteou-  
nes for the remission of sinnes, iustifies the person before God; good workes which proceede alwaies from man, which is ius-  
tified, and which did neuer precede, or goe before to iustifie him, iustifies the person before men. The proofes are manifest; for *Abraham* after he was <sup>d</sup> *iustified by faith, sinned through  
unbeliefe; and therefore did not escape Gods punishment, so that  
his seeds did serve foure hundred yeeres, saith Saint Chrysostome;* and that also when he tooke *Agar* to wife, to giue by her es-  
tect to the promise of God touching the blessed seed; not per-  
suading himselfe as then; that God would raise and giue him  
it by his barren and old wife of fourescore yeeres. Then also,  
when distrusting of Gods providence and protection, he con-  
cealed a part of the truth, calling her onely his sister, and cau-  
sing her to say so, for the which he was iustly reprov'd by *Ab-  
imelech*. Furthermore, after that he was iustified, God gave cir-  
cumcision, <sup>e</sup> *to bee a scale of the righteousness of the faith unto  
him, which he had yet being uncircumcised;* a scale, I say, on  
Gods part, for the remission of his sinnes in the bloud of Iesus  
Christ, the which hee did apprehend by faith, in the effusion of  
his owne, and of all his; wherefore Christ saith of him, <sup>f</sup> *Ab-  
raham reioyced to see my day, and he saw it, and was glad.* A Sa-  
crament also to bee to him on his side, a signe of his dutie to-  
wards his God, to circumsise daily the forekinne of his heart,  
<sup>g</sup> *in putting off the body of the sinnes of the flesh by the Circumcisi-  
on of Christ.* If *Abraham* the Father of all those which be-  
lieve, being in vncircumcision, and Father of the Circumcision,  
was a sinner before and after his iustification, and had neede of  
the

the grace and mercie of his God to be saved: shall we beleue, that his children haue been more holy, more righteous, and iust, and lesse sinners then he? witnesse his sonne *Isaac*, who by a like distrust told a lie concerning his wife, to the inhabitants of *Gerar*, saying, *She is my sister*, fearing that the inhabitants and men of the place should kill him for her sake, because she was faire to looke vpon. Which diffidence and lye was so much the greater, because God commanded him to remaine and stay there, with promise of his protection, telling him, *Sojourne in this land, and I will bee with thee, and will blesse thee*. Witnesse *Iacob*, who vpon his death-bed renounced all his workes, asking and craving mercy and grace, cried vnto his God, *I have waited for thy saluation O Lord*; to wit, the Lord *Iesus*, who was to come, *to save that which was lost*; and by reason of this charge and office, is named *the saluation of God*. Witnesse all the Patriarkes, all whom the Scripture incloseth and concludeth vnder sinne, that their children presume not to be without sinne: but that feeling themselves tainted with the corruption dwelling in them, of necessity they must confesse and say, *we are no better then our fore-fathers*, and that so *Christ be found alone in the body of man without sinne*.

IIII. Witnesse (among an infinite number of others) the holy man *Iob*, whom God himselfe commends, to haue beene perfect beyond comparison, and without his like in the world. *There is none like him in the earth*, saith God, *a perfect and an vpright man, one that feareth God, and escheweth euill*. A great commendation, and incident to few persons. Now if any not vnderstanding the language of Canaan, strives against the sound doctrine, imagining in himself, that *Iob* for being better then other men, was without sinne before God, he will be conuincd of error by *Iobs* owne booke, there shall he finde *Elihu* preaching; *I Shall mortall man haue more wisdome then God? shall a man be more pure then his Maker? Behold, he put no trust in his seruants, and his Angels he charged with folly. How much lesse in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? A Sermon, whence *Saint Ierome* inferres, *Angelos quoque creaturas creaturam peccare*.*

Gen. 26. 7.

Gen. 26. 3.

Gen. 49. 18.

Mat. 18. 11.

Luke 3. 6.

Chrysost. de  
panit. hom. 6.tom. 5. Quid so-  
lus ipse in homi-  
nis corpore sine  
peccato inuenia-  
tur.Iob.  
Iob 28.

Iob 4. 17.

Hier. aduers.  
Pelag. lib. 2.Hier. aduers.  
Iouian. lib. 2.

Job 15. 14.  
15. 16.

Hieron. ad Ru-  
ficum epist. 44.  
circa finem.

Rom. 7. 14.

Hieron. ad Rufi-  
cum lib. 1.  
Job 9. 2.

3.  
14.  
15.  
20.  
30.  
31.

Job 38. 3.

Job 40. 4. 5.

Job 42. 6.

peccare posse, that the Angels themselves, and all creatures may sinne. There also shall he finde the same Eliphas preach-  
ing againe; *What is man, that he should be cleane? and he which is borne of a woman, that he should be righteous? Behold, he put-  
teth not trust in his Saints, yea, the Heavens are not cleane in his sight. How much more abominable and filthy is man, which drinketh iniquitie like water? A sentence, from the which Saint Hierome implies, that euery man is a sinner; There is none, saith he, pure from sinne, though his life were but a day: Now the yeeres of his life are many. The starres themselves are not cleane and pure in his presence, and he hath found some perversitie in his Angels. Si in cælo peccatum, quanto magis in terra: If there be sinne in heauen, how much more on earth; if there be trespassse or omission of dutie in those, which are without corporall tentation, how much more in vs that are compassed about with this weak flesh, and may say with the Apostle, O wretched man that I am, who shall deliuer me from the body of this death? There shall he finde Job agreeing and consenting vnto this holy doctrine, and sighing forth these true words from the bottom of his heart; I know it is so of a truth: but how should man be iust with God? If he will contend with him, he cannot answer him one of a thousand? How much lesse shall I answer him, and chuse out my words to reason with him? whom though I were righteous, yet would not I answer, but I would make supplication to my Judge. If I iustifie my selfe, mine owne mouth shall condemne me. If I say I am perfect, it shall also proue me perverser. If I wash my selfe with snow water, and make my hands neuer so cleane, yet shalt thou plunge me in the ditch, and mine owne clothes shall abhorre me. There shall he finde God himselfe rebuking Job, and repro-  
uing him of his sinne, for that he darkened counsell by words without knowledge; and Job confessing his sinne, and saying to him, Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth, once haue I spoken, but I will not answer; yea twice, but I will proceede no further; wherefore I abhorre my selfe, and repent in dust and ashes.*

V. Such was the condition of all those, that haue liued from Abel vntill the Law; which being come, hath not diminished sinne, but hath augmented it; hath not quickned, nor gi-  
uen



nen life to them that followed it, but hath killed them, and put  
 them to death; hath not made any one iust, but hath condem-  
 ned the most iust and righteous among them, in discovering  
 their vnrighteousnes. When the Morall Law was giuen, after a  
 manner fitting the Maiestie of the Law-giuer, and suitable vnto  
 the iustice and rigour of the same. <sup>4</sup> *They that heard it, entrea-* <sup>4</sup> Heb. 12. 19, 21  
*ted that the Word should not be spoken to them any more. And*  
*so terrible was the sight, that Moses said, I exceedingly feare and*  
*quake; euen that Moses notwithstanding, who was very meeke* <sup>5</sup> Numb. 12. 3;  
*aboue all the men, which were vpon the face of the earth; with*  
*whom the Lord spake* <sup>6</sup> *mouth to mouth, and not in darke spee-* <sup>6</sup> Numb. 12. 8.  
*ches, and by whose hand the Lord gaue the Law; when God*  
*published his Law, he must needes haue trembled, because hee*  
*saw in the same the Iustice of God, and his owne vnrighteous-*  
*nesse. Surely, if any could haue beene conformable to the iu-*  
*stice and vprightness of the same, it was he, that was the me-*  
*diatour; and it is of him that wee haue the confession of his sin,*  
*and of the people* <sup>7</sup> *Thou hast set our iniquities before thee, our* <sup>7</sup> Psal. 90. 8.  
*secret sinnes in the light of thy countenance. It is he himselfe*  
*which hath written the historie of his vnbeliefe, and of that of*  
*Aaron his brother, when they glorified not God at the waters* <sup>8</sup> *Aaron.*  
*of strife, for which cause the Lord spake vnto them, saying,*  
*Because ye betwene me not, to sanctifie me in the eyes of the chil-* <sup>9</sup> Numb. 20. 12.  
*dren of Israel, therefore ye shall not bring this Congregation into* <sup>9</sup> Chrysost. de pa-  
*the Land, which I haue giuen them. As Moses, who gaue the Law,* <sup>9</sup> *niten. homil.*  
*Aaron who kept the Law, the one a Prophet and Leader of* <sup>9</sup> *6. 10. 5.*  
*the people, the other the High-Priest and Teacher of the peo-*  
*ple; who should haue been pure from sinne, so holy, without*  
*spot, without vice, as these? especially that carried written*  
*on his forehead,* <sup>10</sup> *HOLINES TO THE LORD; that in his* <sup>10</sup> Exo. 28. 36, 38  
*Priesthood did represent Iesus Christ, the High-Priest of his*  
*Church, who is the holy of holies;* <sup>11</sup> *who alone went into the* <sup>11</sup> Exod. 30. 10.  
*holy place; who only bare vpon his brest the Vrim and Thum-* <sup>11</sup> *Leuit. 16. 2.*  
*mim, alone saw the Arke of the Testimonie; who onely asked* <sup>11</sup> *Heb. 9. 7.*  
*at the mouth of the Lord, who answered him from betweene*  
*the Cherubins couering the Arke. It is hee notwithstanding*  
*that made* <sup>12</sup> *a molten calfe, and said to the people, These bee thy* <sup>12</sup> Exod. 32. 4.  
*Gods; O Israel, which brought thee up out of the land of Egypt.*



confessions, \* Who can understand his errors? cleanse thou mee <sup>Psal. 19. 12.</sup>  
 from secret faults. \* Remember not the sinnes of my youth, nor <sup>Psal. 25. 7.</sup>  
 my transgressions: according to thy mercie remember thou mee,  
 for thy goodnesse sake, O Lord: \* With-hold not thou thy tender <sup>Psal. 40. 11. 12.</sup>  
 mercies from me, O Lord, let thy loving kindnesse, and thy truth  
 continually preserve me; for innumerable evils haue compassed me  
 about, mine iniquities haue taken hold upon me, so that I am not  
 able to looke up; they are more then the haire of mine head, there-  
 fore my heart faileth me. \* If thou, Lord, shouldst marke in- <sup>Psal. 130. 3. 4.</sup>  
 quities, O Lord, who shall stand? But there is forgiveness with  
 thee, that thou mayest be feared. \* Heare my prayer, O Lord, give <sup>Psal. 143. 1. 2.</sup>  
 eare to my supplications, in thy faithfulness answer me, and in  
 thy righteousness. And enter not into iudgement with thy ser-  
 vant, for in thy sight shall no man living be justified. Hee which  
 is often recommended the righteousness of his cause to God,  
 when his enemies did pursue him, and persecute him wrong-  
 fully, and then cried, \* Iudge me, O Lord, according to thy right- <sup>Psal. 7. 8.</sup>  
 eousnesse, & according to mine integrity that is in mee. When  
 he presents himselfe before God, as a creature before his Crea-  
 tor, the servant before his Lord, the childe before his father, to  
 give him an account of his demeanor and seruice towards him,  
 he renounces his owne righteousness, and flies to that of his  
 God; distinguishing as hee ought, betweene the iustice and  
 righteousness of his cause, and his actions towards men, and  
 betweene the iustice and righteousness of his person before  
 God. For touching that, he doth protest; that he is iust and in-  
 nocent, and takes God to witnesse as his defender and a redem-  
 per of wrongs. Touching this, hee yeelds and confesseth his  
 vnrighteousnesse, he declines by all manner of deprecation the  
 anger, furie, & iust vengeance of his Iudge, crying, \* O Lord, re- <sup>Psal. 6. 1.</sup>  
 buke me not in thine anger, neither chasten me in thy hot displea-  
 sure. Implores by all manner of supplications the mercie,  
 peace and grace of his God, and having obtained it, he preach-  
 eth and publisheth it to all, \* describe it and declare it be behof- <sup>Rom. 4. 6.</sup>  
 full of the man, vnto whom God imputeth righteousness  
 without works; saying, yea, crying with a loud voice, to the  
 ende all men may heare, all may in deuour to feele it: \* Blessed <sup>Psal. 32. 1. 2.</sup>  
 is he, whose transgression is forgiven, whose sinne is covered, Ble-  
 sed

sed is the man, unto whom the Lord imputeth not iniquitie. This is that text, on the which the ancient Fathers haue spoke very excellent things. <sup>a</sup> Saint Ierome, That which is bid, is not seene, and that which is not seene is not imputed, and that which is not imputed is not punished. If you object, that David addes, and in whose mouth (or according to the Hebrew, in whose spirit) there is no guile, hee expounds that, of the mouth of him which confesseth himselfe a sinner. <sup>e</sup> Saint Austin: Who are the blessed? Not those in whom God findes no sinne; for he findes it in all men: <sup>f</sup> for all haue sinned and come short of the glory of God. If then sinnes are found in all, it remaines, but there are none blessed, but those, whose sinnes are remitted. Thou hast done no good thing, and the remission of thy sinnes is given thee; man looke vpon thy workes, and all of them are found bad and euill. If God should giue thee thast workes that which is their due, without doubt he would condemne them; <sup>g</sup> For the wages of sinne is death: what is due to bad workes but damnation? what is due to good workes? the Kingdoms of Heaven. Now art thou found with bad workes, if thou shouldst haue what thou hast deserved, thou shouldst be punished. But heere good is the matter; God giues thee not the punishment due to thee, but hee giues thee grace not due to thee. Debebat vindictam, dat indulgentiam; He owed vengeance, he giues indulgence and mercie, Item: <sup>h</sup> Blessed are not they, in whom no sinnes are found, but they whose sinnes are covered. Are they covered? they are abolished and blotted out. If God hath covered sinnes, hee hath not had the will to marke or note them: if hee hath not had the desire to marke them, he would not take any knowledge of them; he hath not had the desire to punish them, he hath not minded to erreth of them, he had rather pardon them. Saint Bernard, <sup>i</sup> O hee alone truly happie, unto whom the Lord hath not imputed his sinne! for there is no man but hath had sinne sinnes for all haue sinned, and all haue neede of the glorie of God. Notwithstanding, who shall lay any thing to the charge of God? <sup>j</sup> To suffer him to be in liue of all righteousnesse, that I haue him alone propitioum, against whom alone I haue sinned. All that which he hath ordained not to impute vnto mee, is as if he had neuer bene: <sup>k</sup> Next to sinne, the righteousness of God, the righteousness of man is the indulgence and clemencie of God. In a word,

<sup>a</sup> Hieron. in  
Psal. 32. Quod  
regitur non vi-  
detur, quod  
non videtur non  
imputatur, quod  
non imputatur  
nec puniatur.  
<sup>e</sup> Aug. prefat. in  
Psal. 31.  
<sup>f</sup> Rom. 3. 23.

Et omnia inue-  
niuntur mala.

<sup>g</sup> Rom. 6. 23.  
Non tibi deus  
reddit debitam  
penam, sed donat  
indebitam gra-  
tiam.

<sup>h</sup> Ibid. Conc. 2.  
Noluit aduertere  
noluit animad-  
uertere: noluit  
agnoscere: ma-  
luit ignoscere.

<sup>i</sup> Bernard. in  
Cantica. ser. 23.

Non peccare, Dei  
iustitia est: ho-  
minis iustitia,  
indulgentia Dei.

word, Saint Ambrose writes, that *life eternall is the remission of sinnes*. They are, as many blowes of a battle-axe vpon all the satisfactions, righteousnesse and merits of men; for if he whose sinne is pardoned, is not punished with the penaltie of sinne, which is eternall death, consisting in a totall and euermore continuance of the fauour, grace and blessing of God; he must of necessitie for euer enjoy the presence of God, wherein life eternall consisteth. To be deliuered from Gods curse, is to be saued; because to be damned, is to be hated, reiected, and for euer forsaken of God; wherefore who is not damned, is not hated of God; and hee which is not hated of God, is beloued of him. Now he whom God loues, hath alwaies God on his right hand, enioyes alwaies his presence, and therein eternall happinesse, as it is written, *In thy presence is fulnesse of ioy, at thy right hand there are pleasures for euermore*. And therefore is it that David declares, that the happinesse, the whole felicitie of man, life eternall depends vpon the remission of sinnes; so much say the Fathers also, to this ende, that all they may be ashamed, who confessing that Iesus Christ hath deliuered them from eternall death by his death, deuise, that we must do good works to merit life eternall. For as S. Bernard saith, *So death being dead, life returnes againe; as sinne being taken away, righteousnesse returneth againe*, that none say that he is happie, because he is no sinner; but that they onely esteeme themselves happy, which haue obtained the remission of their sinnes.

VII. I should be too long, if I should make a catalogue of all the other Saints of the old Testament; I will not speake of Salomon the beloued of the Lord, who for that he loued many strange women, hee turned his heart from the loue of the Lord; *his heart was not perfect with the Lord his God, but went after Ashtoreth, the goddesse of the Sidonians; and after Milcom, the abomination of the Amoritues, and did euill in the sight of the Lord*. I will not speake of Ezechias, who being sicke, prayed vnto God and said, *Remember now, O Lord, I haue sinned: shew I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight*; when hee giues God thanks for the recovery of his health, he confesseth himselfe a sinner, and saith, *I know hast in love to my soule deli-*

\* Ambros. de bono mortis c. 2.  
vita eterna, peccatorum remissio est.

1 Psal. 16. 11.

m Bernard ad milites Templi c. 11. Sic namque mortua morte reuertitur vita, quemadmodum ablato peccato reddit iustitia.  
Salomon.  
1. King. 11. 4. 5. 6.  
Hieron. aduers. Iouin. lib. 3.  
Ezechias.

1 Irai. 38. 3.

1 Irai. 38. 17.

nered is from the pit of corruption, for thou hast cast all my sinnes behind thy backe. I will omit also, that the Spirit of God blames him, <sup>2 Chron. 32. 25</sup> that he rendered not againe according to the benefite done vnto him, for his heart was lifted vp, therefore there was wrath vpon him. I will not recite, that Iosias, who in the whole course of his life, <sup>2 Chron. 34. 2.</sup> did that which was right in the sight of the Lord, toward the ende thereof puffed vp with his prosperitie, <sup>2 Chron. 35. 23</sup> hearkned not vnto the words of Neco proceeding from the mouth of God. I see Daniel, to whom God reuealed all that which should happento his Church, vntill the last destruction of Ierusalem, of whom God himselte testifieth and witnesseth of his singular <sup>Ezech. 14. 14.</sup> righteousness and <sup>Ezech. 28. 3.</sup> wisdomes; I see him condemning himselte and the whole people of sinne, and iustifying God in his iust vengeance which he had taken of them, <sup>Dan. 9. 10. 11.</sup> *We haue not obeyed the voyce of the Lord our God to walke in his Lawes; and all Israel haue transgressed thy Lawe euen by departing, that they might not obey thy voyce. I see Esdras the Priest and Scribe making a semblable and like confession to his God, and saying, O my God, I am ashamed, and blush to lift vp my face to thee, my God; for our iniquities are increased ouer our heads, and our trespasses is growne vp vnto the heauens, since the dayes of our fathers haue we been in a great trespass vnto this day.*

*Sdras.*

<sup>2 Sdr. 9. 6. 7.</sup>

The whole  
ancient  
Church.

<sup>1 Isai. 64. 6.</sup>

<sup>b Bernard in</sup>  
festiuit. Omni-  
um Sanctor.  
Serm. x. In iusti-  
tia inuenietur  
omnis iustitia  
nostra, & minus  
habens.

<sup>c Adrian de</sup>  
Traiecto, de Eu-  
charistia fol. 20.  
Ingredis super  
panem uita  
quem iustitia  
operibus texi-  
mus. Nilamur  
sanctum diuerso-  
rum criminum.

VIII. Lastly, I see the whole ancient Church, presenting her selfe before God like a poore malefactor, and guilty offendor with this confession; *But we are all as an vncleane shew, and all our righteousnesse are as filthy raggs, and we all doe fade as a leafe, and our iniquities like the winds. A Confession, which the ancient Doctors doe iudge appertaines also to the Christian Church, Origen, Austin, Macarius, &c. and after them Saint Bernard, What might be all our righteousnesse before God? shall it not be reputed as filthy raggs, according to the Prophets; and if we iudge according to rigour, all our righteousnesse will be found to be vniust, and not currant; what then will it be of sinnes; seeing that righteousnesse cannot answere for her selfe? and therefore crying aloud with the Prophet, Enter not into iudgement with thy seruant good Lord, let vs haue recourse in al humblenes vnto that mercy, which alone can saue our soules. Adrian of Vtrecht saith, That our merites are a staffe of reede, which breakes*

and



and pierces the hand of him that leanes on it; they are as an uncleane thing, as filthy raggs: on this cloth of good life, that we thinke to weane and worke upon by our workes of righteousnessse, we distill continually the corrupt, filthy, and purrified matter of diuers crimes. What confidence then can man haue before God, who lones none, that is not conuerted to him with all his heart? Thus spake hee, who since hath been Pope, named Adrian the VI.

## CHAP. VII.

I. Although that the Spirit hath beene more plentifully giuen vnder the Gospell, then vnder the Law, yet none hath perfectly kept the Law, vnder the Gospell.

II. Not Zacharie, and Elizabeth.

III. Not Iohn Baptist.

IIII. Nor the Virgin Marie.

V. The Fathers haue taught, that the Virgin Marie was conceived in sinne.

VI. What honour is due to the Virgin Marie, and other Saints.

VII. Saints Paul hath not fully and perfectly kept the Law, as he witnesseth, Rom. 7.

VIII. He speakes of himselfe in the state of a regenerate

man.

IX. Saints Iames, Saints Peter, Saints Iohn haue not kept the Law.

X. The whole Church prayes for the remission of sinnes, which are the transgressions of the Law.

**R**eceiued ye the Spirit by the workes of the Law, or by the bearing of faith? It is the demaund which the Apostle makes to the Galathians, which had receiued the holy Ghost by the preaching of the Gospell, and not by the preaching of the

Gal. 3. 2.

the Law: for the Spirit is not of the Law, but of the Gospell. The Spirit was vnder the Law, but it was not of the Law. They that were clothed with the Spirit, and had put on the Spirit vnder the rule and gouernement of the Law, had this benefit from the Gospell, which was as then promised vnto them, as it is now exhibited and set forth to vs; whence the Gospell is termed, *the ministration of the Spirit*, the Law, *the ministration of death, and the ministration of condemnation*. We haue then now to see, if the Spirit, which is giuen by the Gospell, and which is giuen more sensibly, effectually, and abundantly vnder grace, then vnder the law, according to *Iuels* <sup>d</sup> prophetic, hath giuen strength to any vnder the Gospell to keepe the Law, so that he hath not failed and offended therein.

<sup>b</sup> 2. Cor. 3. 8.

<sup>c</sup> 2. Cor. 3. 7 9.

<sup>d</sup> Iuel 2. 3. 8.

Zacharie and Elizabeth.

<sup>e</sup> Luke 1. 6.

Hieron. aduers.

Pelag. lib. 1. Hoc

testimonio quasi

impenetrabili

uteris clypeo.

<sup>f</sup> August 95.

Etiā in hac vi-

ta posse esse ho-

minem sine pec-

cato, non ab ini-

tio natiuitatis

sue, sed conuer-

sione à peccatis

ad iustitiam.

Hinc quod di-

ctum est, sine

querela, sine pec-

cato dictum ac-

ceperunt, non

quidem negan-

tes, imò etiam

constantes ad-

iuitorium gratia

Domini nostri,

non per natura-

lem spiritum ho-

minis, sed per

spiritum prin-

cipalem Dei.

I I. We will begin with the first Saint named in the Gospell, who although hee was not of the Gospell, notwithstanding hauing beene the father of him, that was the fore-runner of the Gospell, is brought in in the beginning of the historie of Christ Iesus, adorned and graced with his wife with this great commendation, *that they were both righteous before God, walking in all the Commandements and ordinances of the Lord, blameles*. And this is the place whereof the Pelagians made vse, as of an impenetrable buckler; thinking they might very pertinently conclude by it, that a man may bee without sinne, and easily keepe the Commandements of God, if he will; vnto the which some added, that that may be *with the helpe of grace*; hauing left in writing, *that also in this life there might be men without sinne, not from the beginning of their birth, but by the conuer-* sion from sinne to righteousness, and from a bad to a good life; and interpreting the word *blamelesse*, as if it were to say, *without sinne, not denying but confessing according to godlinesse, the helpe of the grace of our Lord; not by the naturall spirit of man, but by the principall Spirit of God*. These are the very words of those of that time, who being enemies of the grace of God, and of the merit of Christ, doe part and share out mans saluation betwene the grace of God and mans nature; berwixt Christs merits and mans merits: let them therefore heare Saint *Austin* refuting their heresie in the person of them, and reprouing them, *that they haue not enough considered, that Zacharie was a*

Priest,

Priest, and ~~the~~ all Priests were then bound by the Law of God to offer sacrifice, first for their owne sinnes, and then for the people. That was his first argument; He that was bound to offer sacrifice for his sinne, was a sinner; Zacharie was bound to offer for his sinne, therefore he was a sinner: in like manner all the Priests, and all the people; for they offered sacrifice for their sinnes, and the sinnes of the people. And therefore there were none at that time without sinne: neither hath there been any since; for hee adds, *It sufficeth vs, that in the Church of God, there is not one faithfull found in what progresse, excellencie, or righteousness soener he be, that dare say, that this request of the Lords prayer appertaines not to him [forgive vs our debts] and that (saith he) hath not sinned, lest he abuse himselfe, and truth be not in him, although he line blamelesse.* And concerning Zacharie, Saint Ierom obserues, that *he sinned, in that he beleened not, and was incontinently adiudged to be dumbe, and not able to speake.* What is it then to bee blamelesse? *It is, saith Saint Austin to be without crime, it is to line according to some approved and laudable conuersation among men, whom none can iustly accuse.* And it is said, that Zacharie and his wife haue had that righteousness before God, because they deceived not men by any dissembling, but as they appeared to men, so were they knowne to God; and this is not said according to that perfection of righteousness, in the which we shall line, and which is wholly unspotted and perfect: for the Apostle Paul himselfe hath said, *that according to the righteousness which is in the Law, he was blamelesse, in which law Zacharie hath line d blamelesse.* But the Apostle counted that righteousness but dung and lisse, in comparison of the righteousness which we hope after, and whereof we ought to be a hungrie and adry, to the end we may be one day filled and satiated with the sight thereof, which is now in faith, so long as the iust line by faith.

III. The sonne followes the father, namely, Iohn Baptist; Iohn Baptist, of whom it was said before his conception, *He shall be filled with the holy Ghost, euen from his mothers wombe.* Certainly not to purge and cleanse him wholly of all spot of sinne, but to make his ministerie the more commendable and praise-worthy, by the extraordinarie and particular markes of the vertue, efficacie,

Luke 1. 18. 20.

Hieron. aduers.

Pelag lib. 1. 1.

dem epistol. 44.

ad Rusticum.

Denique & Za-

charias pater Io-

annis, qui scribi-

tur in Ius, pec-

cavit in eo, quod

non credidit, &

statim silentio

condemnatur.

Aug. in Joan.

tractatu 41.

Idem de gratia

Christi lib. 1.

c. 18.

Phil. 3. 6.

Luke 1. 15.

efficacie, and power of God dwelling in him from his first infancie. For he himselfe confesseth himselfe a sinner, saying to Iesus Christ, *I haue neede to be baptized of thee,* that is to say, according to the interlineare Glosse, *To be washt of originall sinne, because thou art the Lambe of God, which taketh away the sinnes of the world.* And according to Saint Chrysostome, or whosoever is author of the imperfect worke on Saint Matthew, *To be made righteous and worthy of heauen:* and therefore to bee washt in his blood, to be renewed and sanctified by his spirit, which are the two significations of Baptisme.

IIII. If any among the living should haue beene cleane and pure from sinne, the holy Virgin, the mother of our Lord Iesus Christ ought to haue been; of whom the holie Ghost witnesseth, that *she is blessed among women,* and whom vntill the worlds ende, *all generations shall call blessed.* Blessed certaine, for hauing receiued that grace to be the mother of our Sauour; and not for being without sinne, and exempted from the number of those which haue neede of a Sauour; for shee was conceiued in sinne, according to the Lords sentence, *That which is borne of flesh is flesh.* To be borne of flesh, is to be borne by generation according to the ordinarie course of nature, whosoever is so borne, is flesh; *Account surely saith Saint Austin, that he is borne in originall sinne, subiect to impietie, subiect vnto death, and therefore the child of wrath.* The reason is rendred by Saint Paul, *where he saith, By one man sinne entred into the world, and death by sinne, so death passed vpon all men, for that all haue sinned.* And there is none exempted from this number, but Iesus Christ, *who alone knoweth what is sinne, alone doth not participat with our fault, and did nothing to sinne and death,* saith S. Chrysostome, following Saint Paul the Apostle, who attributes vnto Christ alone the prerogatiue, to haue been *holy, harmelesse, vndefiled, separate from sinners,* because indeed he alone *is borne after a new manner of generation:* borne, I say, of man, of the substance of a chosen virgin; but not by man, not by naturall generation, but by the supernaturall operation of the Holy Ghost; who of the substance of the virgin formerly sanctified by him, did appropriate and

*Mat. 3. 14.*

*Gloss. ordinar.*

*Chrysost. in  
Matth. c. 3.  
hom. 4.*

The Virgin  
Marie.

*P Luke 1. 42.*

*3 Luke 1. 48.*

*2 John 3. 6.*

*1 August. de fide  
ad Pet. Dia-  
conum. c. 26.*

*1 Rom. 5. 12.*

*Chrysost. de  
quinta feria  
passionis hom. 5.*

*2 Heb. 7. 26.*

*1 Pet. diaconus  
ad Fulgentium.*

and fit a body to our Sauour, and inspired in the same a most pure and a most holy soule. This new manner of generation and conception without spot, hath caused that our Lord hath not felt the contagion of earthly corruption, being hee alone, *who hath beene cut out of the mountaine without bands*; being <sup>a</sup> Dan. 2. 45. the immediate worke of the hand of God, which not appertaining to the holy Virgin, conceived and borne after the manner and common order of other men, she hath had neede of Gods grace and mercie, as other men haue; she hath prayed, *forgiue vs our debts*, as well as other men, and as a member of the Church, shee hath beleueed for her selfe all the Articles of the beliefe, and this Article among the rest, *I beleue the remission of finnes*. To be short, seeing that she died as other men doe, she was a sinner as other men are; <sup>b</sup> *for the sting of death* (that <sup>b</sup> 1. Cor. 15. 56. which giueth life and strength to death) *is sinne*; take away the sting from death, and it is dead; whosoever is without sinne (as all of vs shall bee in the Kingdome of heauen) may boldly defie death, and vpbraide it with the Apostle, *O death where <sup>c</sup> 1. Cor. 15. 55. is thy sting? O graue where is thy victorie?* That is the reason why Christ could not haue died, if God <sup>d</sup> *had not made him to <sup>d</sup> 2. Cor. 5. 21. be sinne for vs*; that is to say, if he had not imputed vnto him our sinne, as to him who had constituted himselfe the pledge and suretie for sinners, and their prayer vnto the very last farthing or mite. I beleue religiously, that the Virgin hath beene a lesse sinner then other men, but I also beleue that a woman-sinner she hath beene as well as other men, because she her selfe hath taught me to beleue it so. I read her Song, and I see her publishing with a loud voyce, *that her spirit hath reioyced in God* <sup>e</sup> Luke 1. 47. *her Sauour*. In God therefore, who hath forgien her her finnes: for Christ is not otherwise a Sauour; <sup>f</sup> *Thou shalt call <sup>f</sup> Mat. 1. 21. his name Iesus*, (saith the Angell to Ioseph) *for he shall saue his people from their finnes*, and shall not saue them otherwise, as he himselfe protesteth, saying, <sup>g</sup> *I am not come to call the righteous, but the sinners to repentance*. <sup>h</sup> *I am not sent, but vnto the <sup>h</sup> Mat. 15. 24. lost sheepe of the house of Israel*. <sup>i</sup> *The Sonne of man is come to <sup>i</sup> Mat. 18. 11. saue that which was lost*: for them alone hath he bene sent, <sup>k</sup> *to <sup>k</sup> Isai. 61. 1. 2. 3. preach good tidings vnto the mecke, and vnto the poore; to bind <sup>k</sup> Luke 4. 18. 19. up the broken-hearted, to proclaime libertie to the captiues, and*

the opening of the prison to them that are bound; to comfort all that mourne, &c. To them onely came he, and them alone he calles vnto him; <sup>1</sup> Come vnto me all ye that labour, and are beuie laden. <sup>2</sup> If any man thirst, let him come vnto me; <sup>3</sup> & that are sicke, declaring that they that are whole, and holy, haue no neede of him: wherefore, either the Mother of our Sauour was a sinner, or our Lord and Sauour was not her Sauour and Redeemer; and shee should haue sung for others, and not for her selfe, that the Lord <sup>4</sup> hath filled the hungry with good things, and hath remembered his mercie: which mercie she should neuer haue felt, she should neuer haue thirsted after, seeing shee should neuer haue felt the miserie of sinne, nor the wrath of God, the iust wages of sinne. This is so cleare and apparent, that it needeth not any longer and ampler prooffe.

V. Notwithstanding, if the consent of the Church can bee of some weight, to make it the more credible, it is the common and ordinarie voyce of the Church, that <sup>5</sup> All humane flesh (Christ's flesh onely excepted) is flesh of sinne; because that <sup>6</sup> of man and of the woman, that is to say, of the coniunction of their bodies, none is without sinne; and he that is without sinne, is ingendred and borne without this conception. And so all the rest, Origen, Chrysostome, Anselme, Fulgentius, Bernard, and Peter Lombard, the Master of the Schoolemen, all which write, that the holy Virgin was conceived in sinne, and borne in iniquitie as all other men are. And from thence Saint Bernard drawes an argument to condemne the feast of the conception of the Virgin Marie, then newly instituted and ordained, saying, that <sup>7</sup> the custome of the Church is ignorant of it, reason approves it not, neither doth ancient Tradition recommend it. Origen goes further, even to her actuell finnes, and saith, that she was scandalized in the death and passion of our Lord; that if she had not suffered scandal, Christ should not be dead for her finnes. Saint Chrysostome accuseth her of ambition, of ostentation and of vaine glorie, in that when our Sauour taught the people, she with his brethren stood without; and interrupted him, <sup>8</sup> desiring to speake with him. <sup>9</sup> Consider (saith hee) the importunitie both of the mother, and of the brethren, for to stand that they should haue entred within, and heard with the people, or said

<sup>1</sup> Mat. 11. 28.

<sup>2</sup> Iohn 7. 37.

<sup>3</sup> Mat. 9. 12.

<sup>4</sup> Luke 1. 53. 54.

<sup>5</sup> August. cont. Iulianum.

<sup>6</sup> Idem contra Pelagium lib. 2. c. 40. ex Ambrosio.

<sup>7</sup> Bernard. ad Canonicos Lugdun. epist. 174. Quum vitus ecclesie nescit, non probat ratio, non commendat antiqua traditio.

<sup>8</sup> Origen in Luc. homil. 17.

<sup>9</sup> Mat. 12. 46.

<sup>10</sup> Chrys. in Mat. homil. 45.



saied without untill the end of the Sermon, and then should have resorted vnto him; stirred up with ambition and ostentation, they call him forth in the presence of all the people, to the ende they might frame to command Christ easily; and with great power and authority: whence it appeareth, that they were moued by some vaine glorie, not making as then any great reckoning or estimation of him. As much saith he, expounding the miracle done by our Saviour at the marriage in Cana of Galilee, and *Joan. homil. 10.* surely when shee adrest her selfe to Christ, saying vnto him, *They haue no wine*: If she had not done amisse, nor had said: *Iohn 2. 3, 4.* led; either in that she would prescribe vnto him a time to work miracles, or in desiring (by human affection and infirmity) to be in more esteeme for his sake, Christ had neuer answered herself, *Woman, what haue I to doe with thee.* Text all this saith *Tertul. de Carne Christi. c. 7.* *Salmeron* the Iesuit tells vs, that some haue proued and verified by two hundred Fathers, some by three hundred; *Chistian* by fiftene, and they (saith he) irrefragable, that the holy Virgin hath bene preserued from all sinne: *Salmer. comment. in epist. ad Rom. c. 5.* *disput. 51.*

¶ I write not these things to dishonour or disgrace the holy Virgin, nor to match or equall any man with her in holinesse; I render her all the honour can be given to a creature, without transporting to her the honour due to the Creator; I honour her remembrance, I esteeme her, I beleeue, I say that she is blessed, according as she her selfe hath foretold, I giue God thanks for the grace he hath done to her, for the grace he hath done to the Church by her, in making her the Mother of him, who is the head, the Spouse and Saviour: I strive and endeour to imitate her humilitie; her faith, her docilitie, and other Christian vertues, wherewith God hath adorned, and graced her, and pray to God to giue mee grace to doe it. This is all the honour which is due vnto Saints; he which giues them more, is an idolater; he honours them not, but dishonours them. I referre vnto Christ Iesus my onely Saviour, my onely Head, my onely Redeemer, my onely All, the honour which the Scripture giues him, and giues to none but him; *Tertul. de persec. c. 3. Soli enim Dei filio* reserved to the onely Sonne of God, to liue, to be, and abide with *seruabatur sine delicto per manere.* Of all others it is written, *That all haue sinned, and come short of the glory of God,* that is to say, of the honour which *Rom. 3. 22.*

° *ROM. 11. 32.*

God had giuen them, creating them after his image in knowledge, righteousness and holinesse, that ° *God hath concluded all in unbeliefe, that he might haue mercie vpon all.*

*Saint Paul.*

° *Gal. 2. 20.*

° *Rom. 7.*

° *Vers. 14.*

° *Vers. 15.*

° *Vers. 16.*

° *Vers. 17.*

° *Vers. 18. 19.*

V. I. In the second ranck after the Virgin, I place the Apostles, and I behold them acknowledging, confessing, bewailing their finnes. *Saint Paul* some twentie yeeres after his conversion, already an Apostle, and so farre, yea, so much aduanc't in sanctification, that he is not afraid to protest, ° *I liue, yet not I, but Christ liueth in me.* He describes vnto vs an horrible warre that he felt in himselfe; a perpetuall warfare of the flesh and the spirit, by the which he was so diuided and distracted betwene euill and good, that he cries out, ° *I am carnall sold vnder sinne.* He had his minde enlightened, and knowing the good, he had also his will inclined to follow the direction of the minde and vnderstanding, and to obey the Law; and that had he as touching the inward man, and as touching that that was renewed in him; but he complaines, that he had also in himselfe, his flesh impugning and thwarting his good will, and repugning his vnderstanding and the Law of God, and haling him (will he, nill he) to commit the sinne he hates: ° *for (saith he) that which I do, I allow not; behold, the minde and vnderstanding enlightened condemning the euill, for what I would, that doe I not; but what I hate, that doe I.* Lo, the sanctified will abhorring the euill; and notwithstanding he feeles in himselfe so great a peruersitie, that he doeth the euill which he hates and condemnes: and this peruersenesse is sinne, the corruption of his nature withdrawing him from good, and drawing him to euill: ° *If thou I doe that which I would not, I consents vnto the Law that it is good; now then it is no more I that doe it, but sinne that dwelleth in me.* And this sinne is his flesh, his naturall corruption spread ouer all the parts of the soule and body, which hinders him to doe the good hee would, and forceth him to doe the euill hee hates, as hee addes; ° *For I know that in me (that is) in my flesh, dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not; for the good that I would I doe not, but the euill which I would not, that I doe, &c.* And so continues his complaint, and declares; that not onely hee knowes, approues, wills the good, but also loues it, and takes delight

delight in it. <sup>a</sup> For, saith he, *I delight in the Law of God after* <sup>n Vers. 22.</sup>  
*the inward man*: what was the cause then that he did it not, or  
 rather that he found not the meanes to perfect it? The outward  
 man, his flesh, which he termes <sup>b</sup> *the Law of his members*; as he <sup>o Vers. 23.</sup>  
 termes the inward man *the Law of his minde*, as it followeth:  
*But I see another law in my members, warring against the law*  
*of my minde, and bringing me into captivitie to the law of sinne,*  
*which is in my members.* And surely those members are all the  
 parts of the soule and body infected with sinne, and this com-  
 bat is so sharpe and harsh, and the euent thereof so heauie and  
 dolefull in this life, that nothing is left to him, but to bemoane  
 his miserie, and call after death to be deliuered of it, <sup>p O wret.</sup> <sup>r Vers. 24.</sup>  
*shed man that I am! who shall deliuer me from the body of this*  
*death? Who? Surely God by Iesus Christ, who by the corpor-*  
*all death will deliuer and free the members of his body from*  
*the necessitie of sinning, and will make them fully victorious*  
*ouer the flesh; whence he concludes with this solemne action*  
*of thanksgiuing, I thank God through Iesus Christ our Lord:* <sup>q Vers. 25.</sup>  
 and comforts all those that are exercised with the like com-  
 bat, assuring them, that <sup>r</sup> *Now there is no condemnation to them* <sup>r Rom. 8. 1.</sup>  
*which are in Christ Iesus.*

VIII. The Pelagians <sup>c</sup> in Saint *Ieroms* time did expound <sup>c Hieron. aduers.</sup>  
 all these words of the *vnregenerate man*; affirming, that the A- <sup>Pelagian lib. 2.</sup>  
 postle speakes in the name and person of a man not as yet cal- <sup>in principio.</sup>  
 led, iustified, sanctified, and not in his owne person. There are  
 some now adayes which maintaine the same opinion. <sup>r Saint</sup>  
*Austin* was (at the beginning) of this opinion; but afterwards <sup>r August. lib. 1.</sup>  
 ouercome by the truth, he retractes and recants, acknowledg- <sup>Retract. c. 13.</sup>  
 ing, that in the words of the Apostle, <sup>u</sup> *is the groning and hea-*  
*uie lamentation of the Saints, warring against the concupiscence* <sup>u Idem contra</sup>  
*of the flesh.* After him <sup>x</sup> *Prosper* writing against *Cassian* Semi- <sup>Julian. li. 6. c. 11.</sup>  
*pelagian*, and Father of many of our time, saith, that this sen- <sup>x Prosper contra</sup>  
 tence, *For to will is present with us: but how to performe what* <sup>Collatore. c. 8.</sup>  
*which is good, I finde not, is the voice of a man called, and that is* <sup>Vox vocati est</sup>  
*under grace.* All the circumstances of the Text doe shew and <sup>sub gratia con-</sup>  
 expresse as much. The Apostle speakes alwaies of himselfe, and  
 in the present tense, *I am carnall sold vnder sinne.* The things  
 whereof he complains, cannot belong to any other, then to the

1<sup>st</sup> Psal. 1.3.

2<sup>nd</sup> Jer. 12.3.  
3<sup>rd</sup> Psal. 14.4.

the regenerate man: for he allows the good, he wills the good, he consents unto the Law that it is good, he delights in the same. That is proper & peculiar to a regenerate man, whose delight is in the Law of God, he wills not the euill, when he doth it, he hates it; when he doth it, it is perforce as a poore gally-slauer tied to his chaine, is forced to goe where he would not; shall we say that these words are of an infidell, of a carnall man, which drinkeeth iniquitie like water? Surely the language of a carnall man is, *I doe that which is euill, and I will doe it; I doe not that which is good, and I will not doe it.* It is his free will to will to doe euill, to will not to doe good. On the other side, the speech of a spirituall man in this life is, *Alas, I doe the euill which I would not doe; for I hate it: I doe not, and cannot perfect the good I would doe, I desire to perfect it, for it is my delight.* As the language of man glorified in heauen is, *I doe not that which is euill, and I will not doe it; I doe that which is good, and I will doe it.* Moreouer, the Apostle writes, *that hee delights in the Law of God after the inward man*: there is no inward man in a carnall man, he is all outward; he thinkes, meditates, wills, desires, pursues and followes eagerly after outward and worldly things. The Apostle sees after such a sort his sinne, and esteemes, yea, findes it so heauie a burden, that he publisheth himselfe as it were by proclamation miserable and wretched for the same, and desires death with great affection, to be deliuered and freed of it. The man not renewed, esteemes himselfe wretched when hee sinnes not, he will not liue but to sin; and would not die, but when he can sinne no more. The Apostle comforts himselfe in the grace and mercie of Christ Iesus his Saviour, and giues him thanks for it. The man not regenerate, who is such a one as wee haue described in the fifth and sixth Chapter, knoweth he Christ? Or if he knowes him, doth he loue him, or call vpon him? Christ may be *neere in their mouth, but farre from their reines.* The marke wherewith God designes them is, *They call not vpon the Lord.* This doctrine hath excellent vses. The regenerate man is compounded of the *outward and inward man*, of the *old and new man*, of the *flesh and spirit*; he hath as yea in him the infirmities of the flesh, it is a remedie against pride. He hath in him the Spirit of Iesus

Jesus Christ, his finnes are pardoned and forgiven him, and he shall not come into condemnation. This is a remedie against despaire. But of this we will hereafter speake.

[X. If Saint Paul, who was caught up into Paradise, and heard unspeakable words, which it is not lawfull for a man to utter, found and felt himselfe faint and weake, and often carried away captiue by his most secret and deare infirmities; if hee confesse, that he hath had a thorne in his flesh, for remedie against the which, he had neede of the grace of God; none of the other Apostles could boast or glorie to haue liued without sinne. Not Saint James, for hee ranks himselfe with sinners, Saint James. saying: In many things we offend all. He hath not (saith Saint Ierome) put downe a few finnes, but many; nor of some few persons, but of all. Not Saint Peter, for hee hath also said, that Jesus Christ bare our finnes in his owne body on the tree. There is none that is faultlesse, or they are very rare, saith Saint Ierome: for who is he that hath not, as in a faire body a mole, a wart, or some naturall marke: for if the Apostle saith of Saint Peter, that hee hath walked nakedly according to the truth of the Gospell, and was in the blinnde, in so much that Barabbar also was carried away with the like dissimulation: who would chafe and be angry, if that which the Prince of the Apostles hath not had, be denied to him? Not Saint John, who being the well-beloued Disciple, leaned on Iesus his bosom: for he also placeth himselfe amid the number of sinners, and saith: If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs. And this is the voice of Saints, saith Saint Austin. A voice from whence Saint Cyprian inferres, that none can be without sinne; that there remained as yet to those which are healed some wounds; that who soeuer saith, he is without sinne, he is either proud or senselesse. Not the Martyrs, for it is written of all of them, That they washed their robes, and made them white in the blood of the Lambe. Then had they them selfe soiled and dirtied, and haue not found anything in themselves, wherewith to make them white. Those are such in whose mouth was found no guile. Surely, saith Saint Austin, because they haue repented themselves sincerely, and therefore no guile was found in their mouth. For if they said, that they had had no sinne, they should

2. Cor. 12. 4.

2. Cor. 12. 7. 9.

Saint James.

James 3. 2.

Hierom. ad-

uerius Pelagian.

lib. 2. Non pau-

ca peccata sed

multa, nec quo-

rundam sed om-

nium posuit.

Saint Peter.

1. Pet. 2. 24.

Hier. aduerf.

Pelag. lib. 1. Ir-

reprehensibilis

aut nullus aut

rarus, quic enim

est, qui non quasi

in pulchro cor-

pore aut nauum

aut verrucam

habet?

Gal. 2. 14.

Saint Iohn.

1. Iohn 3. 8.

Aug. de peccat.

merit. lib. 2. c. 7.

Cypri. de opere

& Eleemosin.

The Martyrs,

Renel. 7. 14.

Renel. 14. 5.

August. de

peccat. merit.

lib. 2. c. 7.

should deceive themselves, and truth should not be in them, and where truth is not, there is untruth.

The whole Church.

¶ Canticles 1. 5.  
¶ Bernard in  
Cant. Sermon 35.

X. Not the whole Church; which so long as it warres in this vale of miserie, beleeveth by an article of faith the remission of finnes; not (surely) the finnes of others, but her owne finnes; for finnes are pardoned to none but to the Church. This it hee

¶ Mat. 6. 12.  
¶ August. in  
Psal. 142.

voice; ¶ I am blacke, but comely. She is not (saith Saint Bernard) without some spot of blacknesse: but surely here in the place of her pilgrimage; for she shall will bee, when the Spouse of glory will make her glorious without spot, without wrinkle, and such like things. But if she should now say, that she hath no blacknesse at all, she should deceive her selfe, and truth should not be in her.

¶ Gregor. Nyss.  
de orati. domin.  
Sermon 1.

Neither saith she so, but contrariwise she cries incessantly upon God in all her members, ¶ Forgive us our trespasses, in her most holy members. For as Saint Austin saith: The universal Rannes amongst Christs sheepe have received commandment to pray so. Then how much more the rest, whereof none can say, that he is without the contagion of sinne, that he need not pray even so. Not Moses, not Samuel, not Elian, nor John Baptist, not Saint Peter, not Saint Paul, nor Saint John, nor any one of those, that have obtained good witnesse and testimony from God in the Scripture. This voice, this language, saith Gregor of Nyssen, appertaineth unto them all.

¶ Council. Mile.  
nit. can. 6. 7. 8.

¶ Canon 8.  
Quis enim ferat  
orantibus, & non  
hominibus, sed  
ipsi Domino  
mentem?

¶ Hieron. ad Ru.  
ficum. epist. 44.

in the world living on earth in this humane frailty, the necessity of sinning would impose upon them a necessity of praying, in regard of their finnes past, Forgive us our finnes; and in respect of their finnes to come, Lend us sometimes relaxation; and that not onely for others, but also for themselves; not onely in humilitie, as the Pelagians said; but also in truth: for, saying they were sinners by humilitie, and not being sinners truly, they should lie through humilitie; and in lying, they should be sinners as is both beene decided of old by the Council held at Milevum in Numidia, with denunciation of Anathema and curse against those that made the Apostles and other Saints confessors of their finnes, for humblenesse sake; in humilitie, not in truth. ¶ It were (saith the Council) for us to say, God, and not unto men. Let us therefore conclude this argument with Saint Jerome, and say, If Abraham, Isaac, Jacob, the Prophets, &c.



and Apostles haue not bene without sinne. If the poorest beate  
but had his straw and chaffe, what can be said of us, of whom it  
is written, *What is the chaffe to the wheate, saith the Lord?*

*Jerem. 23. 28.*

CHAP. VIII.

I. The places above mentioned, are expounded and un-  
derstood of veniall sinnes, by Bellarmine.

II. Every sinne is mortall in his nature, which appeares,

III. If it be measured to God,

IIII. To the Law,

V. And to the death of Iesus Christ.

VI. All sinnes are veniall by grace to him, that is in  
Christ Iesus.

VII. Are notwithstanding some greater then other-  
some.

VIII. The last Argument, *Never any Monke kept,  
neuer could haue kept the Law.*

**B**ellarmine expounds all these places of veniall sinnes, with-  
out the which we are not, or are very rarely in this life; not-  
withstanding, for all this we may be iust, and doo workes of super-  
erogation.

*Bellar. de  
monach. c. 13.  
S. 32. 36.*

II. This man, when hee writ thus, was doubtlesse canteri-  
zed and feared in his conscience, in regard of the feeling of  
sinne. And thus it is, that now adies they sew cushions vnder  
the elbow of the poore abused world; and crie *Peace, peace* to  
them, for whom there is no peace: they make many soules  
lie, that should not liue, flattering them in their sinnes by a  
wretched distinction of sinnes into mortall and veniall; a distin-  
ction contrary vnto the Scripture, which speaking of sinne in  
general, without distinction, without limitation, saith, *That*  
*the wayes of sinne is death*; and denounceth plainly, that  
*the soule that sinneeth, it shall die*. Let sinne be measured to God, to  
the Law, to Christ Iesus, and they will finde that it is so.

*Rom. 6. 23.  
Ezech. 18. 4.*

2<sup>d</sup> Psal. 51.4.

**III. To God.** *Against thee, thou onely haue I sinned, and done this euill in thy sight,* saith David vnto God; and the most holy men must say the like with him: for can a man sinned without transgressing the Law of God, and therefore without offending God? And who will say, that a trespasse against God is a veniall sinne? Among vs men, the sinne and offence multiplies according to the proportion of the person which is offended, and of the place where it is committed. The wrong done to a private person either in word or deede, may bee repaired and satisfied by an honourable amends, or by a pecuniarie fine and amercement: but to thinke ill of his Prince, is a crime of high treason; to speake ill of him, deserues not the galloves, not the sword, but the pinners, the wheele, the fire, the extremest torment. If a sonne rebell against his father, if the seruant disobeyeth his Master, if the subiect despiseth the commandements of his Soueraigne; the father thinke he hath iust occasion to disinherit his son, the Master to vse hardly his seruant, the Lord to reiect his subiect, to pursue him, to proscrib him, to put him to death. And the Creator of all, the King of Kings, and the Lord of Lords, the Father, the Redeemer, the Saviour of vs all, shall bee wronged and iniured in words, in thoughts, in bad and wicked deedes, and actions, by his creatures, by his seruants, by his children, by his subiects, and shall be wronged and offended in his owne house, and in his presence; and some one or many of euill seruants shall call and crie vnto their fellow-mates and companions, that it is no great matter, it is but a veniall sinne, God will not regard it. By sinne the great God, the infinite, immortall, immense God is offended, and men dare say, that it is a small sinne. O sinne not veniall, but mortall! nor small but great, but worthe of an infinite and immortall punishment, of all those which dare teach, that man can sinne against the infinite Maiestie of the Almighty, and yet not sinne infinitely, nor be guiltie of an infinite punishment.

1<sup>st</sup> Iohn 3.4.

Gal. 3.10.

**III.** Let sinne be measured by the Law: *for sinne is the transgression of the Law.* Now the Law spares not him, which transgresseth the least iot or tittle of the same, but pronounceth this sentence and decree; *Cursed is euery one that continueth*

not.

not in all things, which are written in the booke of the Law to doe them. What is there any sinne so small, which is not committed against some word or other of the Law of God, which by consequence drawes not the curse vpon the head of him, which transgresseth it? This cannot be denied me, that hee which is guiltie of the transgression of all the Commandements of the Law, is worthie of death: <sup>1</sup> But whosoever shall keepe the whole <sup>1</sup> James 2. 10. Law, and yet offend in one point, is guiltie of all, saith S. Iames; forasmuch as the Law generally vnderstood, requires nothing but obedience, which is not rendred by him, which transgresseth the least word thereof. Wherefore such a one is worthie of death, although he had spoken but an idle word; seeing that Christ declares, that <sup>1</sup> Every idle word that men shall speake, they <sup>1</sup> Mat. 12. 36. shall giue account thereof in the day of iudgement; or had vntered but foolish talking or iesting, seeing that the Apostle saith, because of these things commeth the wrath of God vpon the children of disobedience. The Saints, which haue prayed with such seruencie for the remission of sinnes; which haue confessed, that they could not subsist before God, if he would proceede against them in rigour and extremitie; who renouncing vnto their owne iustice and righteousness, haue called vpon him for grace and mercy to their vnrighteousnesse, haue knowne this, haue felt it thus, haue acknowledged and confessed it.

V. All they that will compasse and measure their sinnes by the satisfaction, which our pledge hath made vnto the iustice of God, will know and finde it so, will confesse this, and feele it so. What? termest thou that a sinne veniall, not to be punished by death, for the which the God of glorie died? Wilt thou say that, to be veniall and pardonable for a little asperges, a little Holy-water sprinkle, for the which the onely and best beloued Sonne of God hath spilt his blood? Wilt thou blesse thy false in thine heart in committing a fault, a sinne for the which <sup>1</sup> God hath made him to be sinne for vs, who knew no sinne; yea, <sup>1</sup> 2. Cor. 5. 21. a curse for vs, so redeeme vs from the curse of the Law. Of that Law which accurseth all them, which keepe not euery word thereof. Now such are the sinnes which they terme veniall, <sup>1</sup> for the blood of Iesus Christ cleanseth vs from all sinne. And <sup>1</sup> m 1. Iohn 1. 7. as Saint Iohn saith, speaking as well of himselfe as of others;

If

• 1. John 2. 1. 3.

• If any man sinne, we haue an Advocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our sinnes. Since thus examined and measured to God, against whom it is committed; to the Law of God, by the which it is condemned; to Iesus Christ, who hath spilt his blood to blot it out, cannot seeme veniall to none but to him, who insensible of his owne corruption, mockes at God, despiseth the Law, and sets naught by it, and counts the blood of the Covenant, the death of our Immanuel God-Man, and Man-God, an vnholly thing. All sinnes therefore are mortall in their nature, and are alwaies mortall to them, which liue not by the Spirit of Christ.

• Rom. 8. 1.

VI. • But there is no condemnation to them which are in Christ Iesus, to them which haue Christ liuing in their hearts by faith, and are true members of his body: To these all sinnes are veniall, and in effect are pardoned and forgiven them by the merit and indulgence of God.

• Mat. 10. 14. 15.

• 11. 24.

VII. All this hinders not, that some sinnes are greater then othersome, and more or lesse rigorously punishable with death eternall, as our Sauour Christ himselfe declareth, when he saith, that it shall be more tolerable for the land of Sodom and Gomorrah in the day of iudgement, then for them which heare not, nor receive his word. Euen so among men, capitall crimes are vnequall and different, and punished with a more sharpe and cruel death in some, then in othersome.

VIII. I haue sufficiently proued, that not one of those which are recommended in the Scripture for their holiness, hath kept the Law. I haue brought in a great number of Fathers, Bishops, Priests, Monks, which subscribe vnto this wholesome and holy doctrine, haue yeelded vnto it, condemned themselves, and confessed themselves to bee sinners as other men. I would faine see now, if these righteous men, these boasters, these sellers of merits, could make any one come forth out of their Monasteries, whom the Cowle, the Sackcloth, and Monasticall discipline haue so sanctified and renewed, that hee hath obserued and kept all the Commandements, hath no need to say, *Forgiue vs our trespasses*; nor to confesse himselfe a sinner to his brethren in life and death. Let them not iuggle and dodge with the truth, as the Pelagians did: for when Saint

Ierome

I *eremy* asked them, *who these were, whom they offered to be* *1 Hieron. ad*  
*without sinne;* they shifted of his demand by a new trick, *of* *Ctesiphontem.*  
 saying, that they spake not of those that are so, or have beene *Egregij Docto-*  
 so, but that may be so. They that would avoide it with such a *res, dicunt*  
 self and wile, I will oppose to them (as a wall of iron) *S. (propt. quod nunquam*  
 and were; *Goodly Doctors, which say, that that may be, which they fuisse demon-*  
 cannot shew that is hath ever been; seeing the Scripture saith, *frant.*

*The thing that hath been, it is that which shall be, and that* *1 Eccles. 1.9.*  
*which shall be done, is that which hath been done.* Let then these  
 holy Fathers, these mortified men display, and lay open their  
 righteousness before God, and give God thanks with the  
 Pharisee, *God I thank thee, that I am not as other men are* *1 Luk. 18. 11. 12.*  
*tortioners, uniuers, adulterers, or even as this Publican;* I fast  
*twice in the week, I give tithes of all that I possess.* As for mee,  
 acknowledging my selfe with Saint Paul, *the chiefest sinner* *1 Tim. 1. 15.*  
 I will goe vnto the throne of grace to obtaine mercie; and will  
 cry and call vpon my Iudge with the Publican, *God be mercet* *1 Luke 18. 13.*  
*full to me a sinner;* and I am assured, that I shall returne to my  
*house iustified, because* *the Lord is right vnto all them that call* *x Psal. 145. 18.*  
*vpon him so all that call vpon him in truth.*

Chap. IX.

**I.** The Righteousnesse of the Saints in this life consisteth  
 in the remission of sinnes, then in the perfection of  
 vertues.

**II.** The first obiection. God hath promised to circumsise  
 our hearts, to the ende, we loue him with all our heart.

**III.** An Answer to this obiection.

**IIII.** Second obiection; Many haue this testimony,  
 that they haue hope the Law, and haue loued God with  
 all their heart.

**V.** An Answer to this obiection,

**VI.** According to Dauids words in the 119 Psalme.

**VII.** And the consent of the Ancient Fathers.

The

\* Psal. 19. 7. 8. 9.

**T**He Law of the Lord is perfect; The Testimonie of the Lord is sure, the Statutes of the Lord are right, the Commandment of the Lord is pure, the Iudgements of the Lord are true and righteous altogether. In this word therefore there is nothing imperfect, nothing doubtfull, nothing crooked, nothing impure, nothing false, nothing that bends to one side, there is no opposition, no contradiction. By it haue we proued that there is no thought, word, or action of the holiest men, which being ruled and leuelled by the Law of God, is not found crooked and oblique. For S. Austin said, *How straight and vpright sooner I seeme to my selfe, thou drawest a rule from thy treasure, thou measurest and squarest me by the same, and I am found crooked and awry.* Whence I concluded, and doe conclude againe, that our right conscience is selfe, although it be true, having respect vnto the end of true good, where vnto it is referred and applied, is notwithstanding such, & of that nature in this life, that it consisteth rather in the remission of sins, then in the perfection of vertue; witnesseth (saith S. Austin) the prayer and supplication of the Father of God, which is a Pilgrimage on earth, which crieth to God in all her members; *Forgiue vs our debts.* By this word notwithstanding, they, that are ashamed to be too much bound vnto God, and presume to haue obtained plenteously grace of Christ, to haue no more neede of Christ, indeuour to improve and impugne this truth; and opposing the Scripture to it selfe, doe seake in it men that haue perfectly kept the Law, and arguments concluding, that the Law may be kept by him, that is here liuing on earth assisted with the grace of God.

1. Objection.

\* Deut. 30. 6.

Bellar. de monach. 5. 13. 5. 24.

II. God (say they) hath promised so to worke in men, that in the time of the new Testament, he may be loued with all the heart, with all the soule; and Moses said vnto the people, *The Lord thy God will circuncise thine hart, and the hart of thy feed, to loue the Lord thy God with al thine hart, and with al thy soule, that thou mayest liue.* And there are many such like promises in the Prophets; wherefore either God hath lied, which cannot bee; or this Commandement is simply fulfilled in this life.

\* Rom. 3. 4.

\* Psal. 51. 4.

III. Let God be true, but euery man a liar, as it is written, that thou mightest be iustified in thy sayings, and mightest ouer-

come



come when thou art iudged. That which he promisseth hee performeth; but he hath not promised, that we shall loue him in this life with a perfect loue; wherein nothing is omitted, nothing can bee desired; but onely that hee will circumsise our hearts, that we may loue him with al our hearts, which he doth by order and successiuelly, giuing vs here the beginnings and proceedings, and so prosecuting that which concernes vs, vntill he fully consummate it, and finish it in the Kingdome of heauen; vnto which is reserued the prerogative to bee inhabited by the Saints, which haue neither wrinkle, nor spot, nor any such like thing.

IIII. But there haue been some found that haue kept the Law. God saith of *Dauid*, \* *He hath kept my Commandements*, <sup>2. Obiection.</sup> <sup>Bell. libid. §. 24.</sup> <sup>1. King. 14. 8.</sup> *and hath followed me with all his heart, to doe that onely which was right in mine eyes.* And of *Iosiah*, & like vnto him was there <sup>2. King. 23. 25.</sup> *no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses; neither after him arose there any like him.* *Dauid* witnesseth also of himselfe before God, and saith, <sup>b</sup> *With* <sup>b</sup> *Psal. 119. 10.* *my whole heart haue I sought thee.* \* *Saint Luke* writeth of \* *Bellar. de iustif. lib. 4. c. 11.* *Zacharie* and *Elizabeth* his wife, <sup>1</sup> *They were both righteous before God, walking in all the Commandements and ordinances of* <sup>§. 11. 11. 13.</sup> *the Lord, blamelesse.* And *Iesus Christ* saith of his Apostles, <sup>1</sup> *Luk. 1. 6.* *They haue kept thy word*; these therefore haue kept the <sup>\* Iohn 17. 6.</sup> Law.

V. Surely, if they speake of a soueraigne and singular perfection, and such a one as the Law requireth vnder paine of eternall damnation, condemning concupiscence, and all the first bad motions of the Spirit; wee haue heretofore proued and conuinced, that no man liuing hath so kept the Law, *Iesus Christ* onely excepted. <sup>1</sup> *The lowest degree of the dilection or loue of God is, that nothing be beloned aboue him, or against him, or alike to him; whoeuer faileth of this degree of perfection, accompliseth in no wise the precept,* saith *Thom. 2.* <sup>1 Thom. 2. 2.</sup> <sup>q. 184. art. 3.</sup> <sup>Est autem infirmus diuine dilectionis gradus, ut nihil supra eum, aut contra eum, aut equaliter ei diligatur.</sup> <sup>A quo gradu perfectionis qui deficit, nullo modo implet preceptum.</sup> None therefore hath euer kept the precept: for since the fall, there neuer was found any, which hath attained vnto this lowest degree of diuine charitie, yea, that hath not been exceeding farre from it. For seeing that *mebere is not a iust man vpon earth, that doth good* <sup>m Eccles. 7. 20.</sup>

and sinneth not, as Salomon saith: and that David, Iosab, Zacharie, the Apostles haue sinned, as we haue seene; it cannot be but that they haue loued (in regard of the flesh) sinne aboue God and against God; seeing that sinne is against the will of God, and displeaseth infinitely the Maiesty, goodnesse, holinesse, and iustice of God. The Saints therefore are said to loue God with all their heart, because they loue him sincerely and truly, without fraud and hypocrisie. For sometimes the Scripture opposeth *all the heart* vnto a *double heart*; witnesse that which is said of those of *Zebulun* to establiſh *Dauid* King ouer Israel,

1. Chro. 12. 33.

2. Vers. 38.

*they kept their ranke without a heart and a heart*; that is expounded by these words, these men of warre that could keepe their ranke, came with *a perfect heart* to Hebron, to make *Dauid* King ouer all Israel. Euen so, whosoeuer warring against his infirmities, addicth himselfe to seeke the Lord with a simple and sincere heart, and indeuours the best he can, according to the measure of the grace of Iesus Christ in him, to loue God with all his heart; God accepting of so holy an indeuour for the effect, and pardoning him all that is wanting for Iesus Christs sake, whose member he is, he holds him, reputes him, names him, as if hee had done whatsoeuer the Law requires; and it is in this regard that hee is called *Righteous*. For euen as he which meditates, proiects, designs the euill, takes pleasure in it, is called *a sinner* in the highest degree, and is said *to commit sinne*; although God either foreflowes, or hinders, or dissipates his most wicked and wretched plots and projects, because it is not long of himselfe, that he puts not in execution the pernicious designs of his hart: God, who *hath but the eyes of flesh, nor seeth as man seeth*; *For man looketh on the outward appearance, but the Lord looketh on the heart*, holdeth and accounteth for done, that which hee would haue done; termes him a sinner, and committing sinne, as if he did alwaies sinne in effect, as well as he sinnes in affection. According to this the Lord saith to *Judas*, who had resolued in himselfe to betray him, *That thou doest, doe quickly*. In like manner, hee which according to the ordinarie course of his life, walkes in the feare of the Lord, in his Law doth meditate day and night, and all his delight is in the same, is called *righteous*, and doing

1. Mat. 9. 11.

2. 1. Ioh. 3. 8. 9.

1. Ioh. 10. 4.

1. 1. Sam. 16. 7.

1. Iohn 13. 27.

2. 1. Iohn 3. 7.

righteous.

righteousnesse, although the Diuell, the World, and his Flesh doe hinder him often to doe the good hee would, and doe alwaies hinder him to perfect it, and to doe it so holily as hee would; God, *who trieth the hearts and reines*, accepteth his *Psal. 7.9.* good affection, and as his Father in Christ Iesus, and now no more his Iudge, giues the title and name of righteousnesse to his sanctified, his holy and religious will; holding and reputed as done, the good which he would haue done.

VI. So David protests often, that he hath kept the Law, as we may reade in the *119. Psalm*, because he had determined in himselfe to keepe it; because he induoured and stroue with might and maine to keepe it, and applied himselfe vnto it with great zeale and deuotion, as hee declares it in the same Psalm, *I will keepe thy statutes*, vers. 8. *I haue chosen the way* *Psal. 119.* *of truth, thy iudgements haue I laid before me*: vers. 30. *I haue said, O Lord, that I would keepe thy words*, vers. 57. *I haue sworn and I will performe it, that I will keepe thy righteous iudgements*, vers. 106. This is his resolution grounded vpon the loue of the Law, *I haue reioyced in the way of thy Testimonies as much as in all riches*: vers. 14. *I will delight my selfe in thy Statutes, I delight in thy word*. Vers. 16. *My soule breaketh, for the longing that it hath vnto thy iudgements at all times*. Vers. 20. *O how loue I thy Law, it is my meditation all the day*: vers. 97. &c. This affection bred this resolution to keepe it, and this resolution was followed with the effect, he saith, *Thy testimonies are my delight, and my counsellors*, vers. 24. *I remembred thy iudgements of old, O Lord, and haue comforted my selfe*, vers. 52. *I made haste, and delaied not to keepe thy Commandments*, vers. 60. *The Law of thy mouth is better vnto me, then thousands of gold and siluer*, vers. 72. *It is my meditation all the day*, vers. 97. *I haue not departed from thy Iudgements, for thou hast taught me*, vers. 102. *Thy Word is a Lampe vnto my feete, and a light vnto my path*, 105. *Thy Testimonies haue I taken as an heritage for euer, for they are the reioycing of my heart*, vers. 111. *My soule hath kept thy Testimonies*, vers. 169. &c. But this effect and worke is not perfect: for there was as yet darkenesse in his vnderstanding, and therefore hee prayes, *Open thou mine eyes, that I may behold the wondrous things of thy Law*, vers. 18. *Glorie*

me understanding, and I shall keepe thy Law, yea, I shall observe it with my whole heart, vers. 34. Teach me good Iudgement and knowledge, vers. 66. Deale with thy servant according vnto thy mercy, and teach me thy statutes, vers. 124. There was some opposition in his heart, therefore he prayes to God, to encline his heart vnto his Testimonies, and not to concousnesse, vers. 36. He that prayeth so, hath not attained vnto perfection, & notwithstanding he saith, that he hath kept the Law, that he hath done the Commandements, as he himselfe expounds it saying, I haue inclined mine heart to performe thy Statutes alway, euen vnto the ende, vers. 112.

VII. The ancient Fathers haue thus expounded these places of Scripture, as indeede they cannot be otherwise expounded then so; considering the sinnes of the holiest, which haue often tript and stumbled in the Law. Saint Bernard shewes in what sense the Scripture termeth Christians Saints; *a* Let not the name of holinesse amaze thee: for God calls not his Saints according to their merits, but according to his purpose; not according to their affection, but according to his intencion. Which he proues by the examples of Dauid, and of Saint Paul, who had not as yet apprehended that holines, which men iudge it to be; he adds afterwards, *And thou also, if thou hast resolved in thy selfe to decline from euill, and do that which is good, hold fast that which thou hast receiued, and continually profite better and better; and then if thou dost something lesse vprightly (according to humane frailtie) not to persist in it, but to repent and amend thy selfe according to thy power, <sup>b</sup> doubtesse thou shalt also bee holy.* Prosper Aquitains tendring a reason, why the righteous which haue alwaies in them things, from the which they desire to be freed and released, are not called sinners, but righteous, but Saints, sayes, *c* That although the righteous, and they which line praise-worthy, are not without sin; the Scripture termeth commonly sinners, not those which commit slight faults, but those which commit many crimes and heinous sinnes, and are profoundly wicked. S. Austin declaring why being sinners, they are named Saints, saith; *d* There is no holy nor righteous, man without sin, who notwithstanding cease not for all that to be holy & righteous, because they retaine holines in affection. In another place he saies,

<sup>a</sup> Bernard. serm. 3. Ad fratres. in quo verbo non te terreat sanctitatis nomen.

quando non secundum meritum sed propositum, non secundum affectionem sed secundum intentionem sanctos vocat.

<sup>b</sup> Ibid. Eris sine dubio sanctus & tu.

<sup>c</sup> Prosper in Psal. 105. Scriptura peccatores non leuium culparum homines, sed multorum facinorum, & profunda iniquitatis hoc nomine appellare consuevit.

<sup>d</sup> August. de Ecclesiast. dogmat. c. 85. nullus sanctus & iustus caret peccato: Nec tamen ex hoc definit esse iustus vel sanctus, cum affectu tenent sanctitatem.

sajes, that many haue bin called righteous, because they were (had querela) blameles, that is to say, without reproofe: for there is no iust complaint among men against them, which are without crime. Now a crime is a great sinne worthy of accusation and condemnation. But if you thinke, that to be righteous, is to bee without sinne, reade a few lines before, and he will tell you, Discusse and sift mee out any, how righteous soener hee bee in this life, although he be well-nigh worthy of the name of righteousness, hee is not for all that without sinne. And that proues he by the confession of Iob, and of Saint Iohn, and excepts none but Iesus Christ. In like manner expounding in what manner the Scripture termeth good those that are bad, he sayes, that how much a man doth well, that is to say, wittingly, charitably, and religiously, so much is he good: but so much as he sinnes, that is to say, strays from the truth, from charitie, and from godlinesse, so much is hee euill; and who is in this world without some sinne? but wee call him good, whose goodnesse ouercomes; and him best, who sinnes least. And therefore they whom the Lord calls good by participation of his diuine grace, euens those he calls euill, because of the vices of humane frailtie; untill that all, whereof we consist, healed of all vice and corruption, passe into that life wherein we shall not sinne at all. For surely they were good and not euill, whom hee taught to pray, Our Father which art in heauen: For they are good, in as much as they are the children of God, not begotten by nature, but made by grace. Afterwards hee addes, that Christ himselfe calls his Apostles euill, when he saith to them; If yee then bring euill, know how to giue good gifts vnto your children, declaring vnto vs the truth of the one, and of the other: What we are by Gods grace, and what we are by humane corruption, recommending the one, and amending the other. Lastly, hee saith, that men are named righteous, because their vnrightheousnesse is forgiven them, and the rightheousnesse of Christ is imputed vnto them. All they (saith he) that are iustified by Christ, are righteous, not surely in themselves, but in him. As we haue heard of him in the beginning of this Chapter, that all our rightheousnesse in this life consists rather in the remission of sinnes, then in the perfection of vertues. So then Christians according to the Fathers are said to be righteous in this life, because

<sup>f</sup> Idem. epist. 54. Ad Macedoniũ  
Sed enim dicimus bonum, cuius prævalent: eumq; optimum, qui peccat minimum.  
Idcirco ipse Dominus quos dicit bonos propter participationem gratiæ diuinæ, eosdem etiam malos dicit propter vitia infirmitatis humanæ, &c.  
Mat. 7. 11.

<sup>h</sup> Quid simus Dei dono, quid humano vitio; hoc commendans, illud emendans.  
<sup>i</sup> Idem in Job tract. vers. Omnes qui per Christum iustificati sunt, iusti non in se sed in illo sunt.

God esteemes them as righteous and vpright in Iesus Christ, because they apply themselves vnto righteousness and holiness; and because they liue vprightly and righteously, that is to say, blamelesse, and without imputation of crime among men.

## CHAP. X.

- I. *The third Obiection; Noah, Asa, and many others are named perfect in the Scripture.*
- II. *The Answer. Those notwithstanding were sinners, and are said to be perfect.*
- III. *In regard of the perfection of parts.*
- IIII. *By the which a man may assuredly know, if he be the childe of God.*
- V. *But they were not perfect of the perfection of degrees.*
- VI. *They haue also been called perfect, in comparison of others lesse perfect.*
- VII. *And in regard of their affection, whereby they made towards their perfection.*
- VIII. *As also by reason of the perfection of Christ Iesus, in whom they are complete.*
- IX. *Which is proued by the Fathers.*

3. Obiection.  
Bellar. de Iustif.  
lib. 4. c. 11.  
a Genes. 6. 9.  
b 2. Chro. 15. 17.  
c 1. Cor. 2. 6.  
d Philip. 3. 15.

**T**He third obiection is, concerning perfect men: for it is written, that <sup>a</sup> Noah was a iust man and perfect in his generation, walking with God. <sup>b</sup> The heart of Asa was perfect all his daies. <sup>c</sup> We speake (saith S. Paul) wisdom among them that are perfect. And elsewhere; <sup>d</sup> Let vs, as many as be perfect, be thus minded. By these examples and many others it appeares, as it seemes vnto them, that many haue perfectly kept the Commandements of God; for otherwise they should not be said to be perfect.

II. It hath bin proued, that euen these men haue transgressed the Law, and haue neuer attained in this life vnto the perfection of the righteousness of the Law: in whose ballance if the  
most



most perfect works of the most perfect were weighed, they should be found all too light, all too imperfect. Surely *Aśa* who obtained witness, that *his heart was perfect all his daies*, <sup>c</sup> 2. *Chro.* 15. 17. is in the same place accused, that *he tooke not away out of Israel the high places*; and in the Chapter following, <sup>f</sup> reproved by <sup>e</sup> 2. *Chro.* 16. 7. *Hanani the Sier, so haue relied on the King of Syria, and not on the Lord his God; and so haue put in prison the Prophet Hanani*, for reproving of him in the name of the Lord, *and so haue oppressed some of the people the same time.* And <sup>h</sup> being sicke <sup>h</sup> *Uers.* 12. and diseased in his feet, *untill his disease was exceeding great; yet in his disease he sought not to the Lord, but to the Physicians.* He notwithstanding with the rest aboue mentioned, haue not (for all that) left to be called perfect, for diuers considerations.

III. First, there is a double perfection, the one is of this The perfection of parts.  
mortal life, the other of life eternal; in this life, that man whom the Spirit of Christ reneweth, is sanctified in all the parts of his soule and of his body; his vnderstanding is enlightened, his heart softened and made pliant; of a stonie one it is made fleshie, or rather of a stone it is made flesh: his affections are freed from the bondage of sinne, and ranged vnder the conduct of the vnderstanding and of the will; all the members of his body, al his parts and limmes, his eyes, his eares, his tongue, his feete his hands, &c. are sanctified to serue vnto righteousness in holines. But it is so, that in every part there is alwaies some imperfection in this life: for the light of the vnderstanding is mingled with darkenesse, the doctrine of the will is infected by the naturall peruersitie remaining yet in it; the holinesse of the affections is soiled and troubled with euill, villanous and disordered motions; and the limmes of the body are often applied vnto filthinesse and wickednesse. In like manner in regard of the Law, he which is led and guided by the Spirit of Iesus, is sanctified in regard of all the Commandements of the Law. He findes them equally iust, he affects them all, hee applies himselfe to the obseruation of all of them, without omitting any one; and notwithstanding by reason of his frailty he cannot keepe so much as one perfectly (namely, with all his heart, with all his soule, with all his thought, with all his strength) for God onely, without mingling therein the consideration

deration of his owne interest, which is the perfection which the Law commaunds, and demaunds vnder paine of damnation.

IV. Because this imperfect perfection resides and remaines in all the parts of the soule, and of the body, as in his subiect; and extendeth it selfe vnto all the parts of the Law, as to his obiect; it is termed, *The perfection of parts*, and is a sure marke, whereby a man shall know, whether he be renewed or no, and whether he haue a heart without hypocrisie. For the whole religion of an hypocrite is vpon the tippe of his tongue, and at his fingers endes; it consists wholly in words and outward shew, his heart is farre from God, as it is written, *This people draweth nigh vnto me with their mouth, and honoureth me with their lips, but their heart is farre from me.* His vnderstanding may be enlightened to know God, but his heart is neuer sanctified to know God; he will strue to keepe some Commandements of the Law, but there will be alwaies some one or other of them that will goe against his stomach: as *Herod feared Iohn, knowing that he was a iust man, and an holy, and obserued him; and when he heard him, he did many things, and heard him gladly:* but he could not forgoe his brothers wife for all *Saint Iohns* warning and admonition, telling him, *that it was not lawfull for him to haue his brothers wife;* shewing in this one thing, that he hated in his heart Gods Commandements, and that he was destitute of the sanctifying Spirit, which crucifies the whole man, and makes him affected to all the commandements. Of this perfection speakes *Saint Paul*, when he speakes of himselfe, as also of others, *We know in part, and we prophesie in part.* And in this sort were *Noah, Abraham, Isaac, Iob, &c.* perfect.

V. But the other perfection, whereof the Apostle speaketh in the next verse, *that when that which is perfect is come, then that which is in part shall be done away,* is the priuiledge of the Kingdome of heauen, and is named the *Perfection of degree;* because then the Image of God shall be restored in man in the highest degree, he shall haue perfection of holinesse, according vnto his capacitie in euery part of his soule and body; and shall perfectly keepe all the Commandements, and euery one part of.

*Mat. 15. 8.*

*Mark. 6. 20.*

*1. Cor. 13. 9.*

*1. Cor. 13. 9.*

The Perfection of degrees.  
*1. Cor. 13. 10.*

of. In this sense <sup>m</sup> Saint *Anstin* saith, that *There is not yet a* <sup>m</sup> *Augustin* *perfect libertie, because the flesh lusts against the Spirit, &c. but* <sup>m</sup> *Ioan. 1. 8. vers.* *libertie in part, in part bondage, not as yet an entire and whole li-* <sup>m</sup> *Ex parte* *bertie, not yet a pure freedom, nor yet full, because not as yet a full* <sup>m</sup> *libertas, ex* *servitutio. For partly we have infirmitie and feebleness, and wee* <sup>m</sup> *parie servitus;* *have partly received liberty. And he proves this by those places* <sup>m</sup> *nondum tota,* *of Scriptures, which we have in the Epistle to the Romans, par-* <sup>m</sup> *nondum pura,* *ticularly because the Apostle saith, <sup>n</sup> To will is present with mee,* <sup>m</sup> *nondum plena,* *but how to performe that which is good, I finde not. When then* <sup>m</sup> *quia nondum* *shall bee the perfect libertie and freedom? When (saith hee)* <sup>m</sup> *plena aternitas;* *there shall be no more enmitie and hostility; <sup>o</sup> when the last ene-* <sup>m</sup> *babemus enim* *my shall be destroyed, which is death, for this corruptible must* <sup>m</sup> *ex parte in-* *put on incorruption, and this mortall must put on immortalitie;* <sup>m</sup> *mitatem, ex par-* *then shall be brought to passe the saying that is written, Death is* <sup>m</sup> *te accepimus* *swallowed up in victorie; O Death where is thy sting? O Grave* <sup>m</sup> *libertatem.* *where is thy victorie? What is that to say, O Death where is thy* <sup>m</sup> *<sup>n</sup> Rom. 7. 18.* *sting? the flesh lusteth against the spirit, &c. that is to say, The* <sup>m</sup> *1. Co. 15. 26. 53* *sting of death is sinne, as the Apostle speaks; and sinne is al-* <sup>m</sup> *54* *waies in vs untill death, and wee consequently are alwaies im-* <sup>m</sup> *55* *perfectly perfect. Saint Ierome saith to this purpose, that <sup>p</sup> this* <sup>m</sup> *p Hieron. ad* *is eternall perfection of men, if they know themselves to be im-* <sup>m</sup> *Ctesiph. Hec ho-* *perfect.* <sup>m</sup> *minibus sola* *perfectio, si se* <sup>m</sup> *imperfectos esse* <sup>m</sup> *nouerint.* <sup>m</sup> *<sup>n</sup> Heb. 5. 13. 14.*

<sup>m</sup> *V. I. Secondly, there are two sorts of faithfull in the Church,* <sup>m</sup> *the one lesse, the other more aduanced in knowledge; <sup>q</sup> some* <sup>m</sup> *et babes and have neede of milke, others are of full age, per-* <sup>m</sup> *fect men, and have need of strong meate, even those, who by rea-* <sup>m</sup> *son of use, haue their senses exercised to discern both good and* <sup>m</sup> *evil. These in comparison of those are called perfect. And it* <sup>m</sup> *is in this sense that Saint Paul saith, <sup>r</sup> We speake wisdoms a-* <sup>m</sup> *<sup>r</sup> 1. Cor. 2. 6.* *mong them that are perfect. And in another place; Let vs ther-* <sup>m</sup> *fore <sup>r</sup> as many as be perfect, be thus minded. He meanes <sup>r</sup> S that* <sup>m</sup> *<sup>r</sup> Phil. 3. 15.* *are more forwards and aduanced, let vs be thus minded, let vs* <sup>m</sup> *have this feeling; And what feeling? Surely that we are not* <sup>m</sup> *yet perfect, as it is manifest by the words going before, for* <sup>m</sup> *he had said; Not as though I had already attained, either were* <sup>m</sup> *<sup>r</sup> 1. Cor. 12. 13. 14* *already perfect: but I follow after, if that I may apprehend that,* <sup>m</sup> *for which also I am apprehended of Christ Iesus. Brethren, I* <sup>m</sup> *count not myselfe to haue apprehended; but this one thing I doe,*

T

forgetting

forgetting those things which are behind, and reaching forth unto those which are before; I presse towards the mark for the price of the high calling of God in Christ Iesus. Then he adds, *Let vs therefore as many as be perfect be thus minded*, to wit, saith Saint

*Hieron. aduers. Pelag. lib. 1.* *Imperfectos nos esse confiteri, & nec dum comprehendisse, nec dum accipisse; hac est hominis vera sapientia, imperfectum esse se nosse: atque ut ita loquar, cunctorum in carnis iustorum imperfecta perfectio est.* *Deut. 18. 13.* *Hieron. aduers. Pelag. lib. 1.* *Imperfecti sumus, & non habemus perfectum, sed in via sumus.*

VII. Thirdly, the Saints are termed perfect, as they are termed righteous, *ab effectu non ex effectu*, because they tend unto perfection, and without any stop or stay gaine alwaies way, and goe on forwards, vntill God hath filled their cup with the full measure of his blessings. Saint *Ierome* expounding the words of *Moses* to the people of Israel, \* *Thou shalt be perfect with the Lord thy God*; whereby the Pelagians would proue, that man can bee perfect in this life if hee will; shewes vnto them, *that he is said to be perfect, not who hath all the virtues, but which followeth God, the onely perfect.* And he proues this by all the circumstances of the Text.

VIII. Lastly, being members of Christ Iesus, who hath fulfilled all righteousness for vs, God imputeth vnto them the righteousness and perfection of Christ their Head and Pledge; and in him accounts them, and holds them for righteous and perfect, as it is written, \* *Ye are complete in him.* Saint *Ierome* writes, *that we are righteous, when we confess our selues sinners, and our righteousness consisteth not in our own merit, but in the mercie of God.* Saint *Austin* speaking of the perfection that was in the Apostles, saith, *that all the Commandments are indged and said to be accomplished and fulfilled, when that which is not done is pardoned.* Wee will end our answer to this Pelagian obiection with the answer of *Eulgentius*. *Now the perfection of diuine gifts is not yet perfect, as being so, that all the perfect haue neede of perfection. For he that said, let as many as be perfect, be thus minded, saith also, not as though I had already attained, neither were already perfect. He was then perfect in the hope and expectation of the glorie to come; hee was imperfect by the burthen of corruption and mortalitie, &c.* He

*August. Re. tract. lib. 1. c. 19.* *Omnia mandata facta deputantur, quando quicquid non fit, ignoscitur.*

*Eulgentius aduers. Monimum lib. 1. c. 15.*

was perfect in the expectation of the gift, imperfect in the trouble and tediousnesse of the combat. He was perfect, in that he obeyed the Law of God with the minde; imperfect, in that with the flesh he obeyed the Law of sinne. He was perfect, having a desire to depart, and bee with Christ: Imperfect, because so long as hee was in this body, hee was absent from God. Perfect, in that hee knew fully, that God is able to doe that which he promisseth to his children: Imperfect, in that God hath not as yet done in his Saints all that, which he hath promised them. All this comes to this point, that none keepes perfectly the Law, <sup>a</sup> and that this man <sup>a</sup> *Aug. de peccat. meritis. lib. 2.* perfect in another: A perfect Auditor of wisdom, which is not as yet a perfect Doctor and Teacher; perfectus iustitiæ cognitor, knowing perfectly righteousness, nondum perfectus effector, not as yet a perfect doer of it; perfect to love his enemies, not yet perfect to suffer and forbear them, not yet perfect in this love; perfectus viator, a perfect traveller, that is to say, tending unto perfection, nondum ipsius itineris perfectione peruentor, but not as yet having attained unto the perfection and end of the voyage. As these places are expounded by Saint Austin, who shewes, that we must not thinke that a man is without sinne, because he is said to be perfect in some things. Now he that is not without sinne, keepes not the Law according to the vchangeable rule thereof.

## CHAP. XI.

- I. The fourth Obiection. If God hath given a Law impossible to bee kept, hee should bee more unwise, and more cruell then a Tyrant.
- II. The adversarie hath borrowed this sottish and cruell obiection of the Pelagians (ancient Hereticks).
- III. Saint Ieromes answer to this obiection.
- IIII. The Law weake through the flesh, is fulfilled in vs by Iesus Christ, and the manner how.
- V. The Law was possible unto man in the state of Innocencie.

**VI.** The Law is made impossible unto man in the state of sinne through his owne fault, and not by the default of the Law, which requires nothing of him, but that which he oweth.

**VII.** Four uses of the Law concerning the unregenerate man.

**VIII.** The Law is possible to the regenerate man, in regard of the perfection of parts.

**IX.** The Law is in all manner of waies possible to man glorified.

4. Obiection.

<sup>a</sup> Bellar. de Mo-

c. 13 §. 30.

Idem de ju-

stific. lib. 4.

c. 13 §. 6. Si

lex domini esset

impossibilis, re-

quireretur, De-

um omni tyran-

no crudelio-

rem, & stultio-

rem, &c.

<sup>b</sup> Hieron. ad

Ctesiph. Soletis

& hoc dicere,

aut possibilia esse

mandata, &

reſſe à Deo

data; aut impos-

sibilia, & non in

his esse culpam,

qui accipere

mandata, sed in

eo qui dedit im-

possibilia.

Idem aduers.

Pelag. lib. 1.

<sup>c</sup> Hieron. ad

Ctesiphontem.

**T**He Flesh gain-saies this doctrine, and opens her mouth against Heaven, saying; <sup>a</sup> If the Law of God were impossible, God should be more cruel, and more foolish than any tyrant. For he should require, yea, exact, and that of his friends a tribute, that none could pay; and should make Lawes, which his knowes cannot be kept and observed.

**II.** This is fortishly and cruelly spoken; and he sheweth, that he was inspired with the same spirit of error and blasphemy, wherewith the Pelagians were possit; whom S. Ierome chargeth, <sup>b</sup> that they were wont to say, Either the Commandments are possible and rightly given of God; or else they are impossible, and then the fault is not in them that receiued them; but in him that gave them. Again, If they are possible, we can doe them if we will? If they are impossible, we are not blame worthy, nor guiltie, if we doe not that, which we cannot performe. And againe, Either we can eschew bad thoughts, and consequently wee can be without sinne: or if we cannot auoide and shun them, that which cannot be auoided, is not accounted a sinne.

**III.** Let them therefore patiently heare S. Ieroms answer. First, he returnes the argument vpon <sup>c</sup> his aduersary in this manner: The Commandments of God are either easie, or hard. If easie, shew me any one that hath fulfilled them, &c. If difficult, how dare you say, that the Commandments of God, which none hath kept and observed, be easie? For either they be easie, and there is an infinite number of men which haue kept them; or else they are hard, and thou hast rashly said, that that is easie which is difficult. Secondly, answering



answering vnto that which they did produce, and alledge concerning the possibilitie and impossibilitie of the Commandments, hee saith, *Hath God commanded, that I should bee that which God is? that I should haue no difference betwene me and the Creator? that I should be aduanced higher then the Angels? and that I should haue that which the Angels haue not? Of him (namely, of Christ) it is written, as a thing proper to himselfe; hee did no sinne, neither was guile found in his mouth. If this bee common to me and Christ, what had hee proper to himselfe? And so he makes the Law possible to none, but in Christ alone; and ascribes vnto Christ, as a thing proper to him, the perfect keeping of the Law. But these answeres fauour and pacifie not the conscience, and therefore hee addes a third answer. Thou sayest, the Commandments of God are possible; he speaks to the Pelagian; and answeres him, (saying) and who denieth it? but how this is to bee vnderstood, the chosen vessel sheweth plainly: for (saith he) *What the Law could doe, in that it was weak through the flesh, God sending his owne Sonne in the likeness of sinfull flesh, and for sinnes condemned sinne in the flesh.**

IIII. The sense and meaning is, that the impossibilitie of the Law proceedes not from the Law; for if a man could keepe the whole Law, it would iustifie him: but it comes from the flesh, that is to say, from the corruption of the humane nature; which makes man vncapable to fulfill the Law; and consequently makes the Law vnable to iustifie man. But God in his mercie hath provided, and hath sent his owne Sonne in the likeness of sinfull flesh, that is to say, in the humane nature altogether like vnto ours, sinne excepted, and in this flesh of the Sonne, in our humane nature which hee hath put on, God hath condemned sinne, surely in that he hath punished in the humanitie of the Sonne, being made a curse for vs. And that the Righteousnesse of the Law might be fulfilled in vs; questionlesse in as much as that in our nature, and in our name Christ hath satisfied the curse thereof, by the curse of his crosse, which is allowed of God, as if we had satisfied in our owne persons; as also in as much as wee being iustified by faith in Christ, wee are sanctified by the Spirit of Christ, and by the same guided

and fashioned to the willing obedience of the Law; which begins here in the place of our pilgrimage; and proceedes on daily from good to better, and shall be consummated & perfected in our country, the place of our rest. For that none hath ever fulfilled, and cannot fulfill the Law during the dayes of this life, <sup>f</sup> Saint *Jerome* proves it by the Apostles example, lamenting <sup>g</sup> that he was carnall, sold vnder sinne; so that he cries out, *O wretched man that I am! who shall deliuer me from the body of this death?* and then he comforts himselfe with this answer, *The grace of God through Iesus Christ our Lord?* What say I? the example of the Apostle alone? when he proves <sup>h</sup> by a great number of places of the old and new testament, and by the example of all the Saints, that none ever hath fulfilled the Law but *Iesus Christ* alone, who said, <sup>i</sup> *I am not come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill.*

V. But to answer plainly to this obiection, we will consider man in a fourefold differing state and condition, in the state of his innocencie, in the state of his rebellion, and of his fall, in the state of his regeneration, and in the state of his glorification. In the state of innocencie man was vpriight, perfectly holy, perfectly righteous; God gaue to this vpriight, holy, and righteous man, his iust and righteous Law, possible in it selfe, and possible to him which had receiued grace to be able to keepe it, to be able not to transgresse it, remaining in this state, it did direct him vnto all perfection, and he kept it in all perfection.

VI. But hauing allied himselfe with Satan, the Prince of darkenesse, and alienated himselfe from God, who dwelleth in the light which no man can approch vnto, he fell into darknes, and hauing withdrawne himselfe from the obedience of his Creator, <sup>k</sup> with whom is the fountaine of life, and intralld himselfe to his enemy, <sup>l</sup> to him that had the power of death, that is the deuill, he became <sup>m</sup> dead in trespasses and sinnes, and in such wise the slaue of sinne, that he cannot but sinne. In this state God giues him his Law, which he cannot keepe, not through the default of the Law, but through the fault <sup>n</sup> of the wisdom of the flesh, which is enmitie against God; for it is not subiect to the Law of God, neither indeede can be; yea, it will not bee subiect

<sup>f</sup> Hieron. ad Ctesiphontem.   
 <sup>g</sup> Ro. 7. 14. 24. 25

<sup>h</sup> Hieron. aduers. Pelagia.   
 lib. 1. & lib. 2.

<sup>i</sup> Mat. 5. 17.

<sup>k</sup> Psal. 36. 10.

<sup>l</sup> Heb. 2. 14.

<sup>m</sup> Ephes. 2. 2.   
 Impossible to the corrupt nature.

<sup>n</sup> Rom. 8. 7.

iest to it, and will not obserue it, but applies her selfe with all her power to the transgression thereof. Now it is not crueltie nor tyranny to require of this man, the slaue of sinne, the bond-man of the deuill, that which he cannot pay: as it is not crueltie to aske of a bankrupt, payment of his debts. A Tyrant exacts of his subiects that which they owe him not. God exacts nothing of man, but that which man had receiued of him; all the heart, all the soule, all the thoughts, the whole body, and all the strength of that all. What is the cause, that man clears not this debt? It is not long of God, who *hath made man vpright*, enriching him with all spirituall blessings; but it is long of man, who being an vnchrist, a prodigall spend-all, hath wasted and consumed the goods which he had receiued, and by his owne fault is become unable and vnapt to pay.

*Eccles. 7. 29.*

III. Furthermore, a Tyrant demands vnjustly of his subiect, that which is not his due, nor in the power of his subiect; & hath no other end then the ruine of his subiect. But God demanding iustly of man, that which man owes him iustly, and whereof he cannot acquit himselfe, by reason of his voluntary vnrighteousnesse, seekes but mans saluation: for he giues him his Law, to make him see his owne debt, as it is written, *The Law is the knowledge of sinne*. And to make him shun and avoide Gods anger and wrath, which is revealed from heaven against him, because of his debt, as againe it is written, *The Law worketh wrath*; that he knowing and acknowledging his infinite debt, and feeling himselfe bound by the same vnto an infinite punishment, hee may seeke out him, who would and could answer for him as a pledge and suretie, and who hath paid for him that which he owed not, as a principall debtor. Thus Saint Paul writes, *The law was our Schoole-master to bring vs to Christ, that we might be iustified by faith*. The ancient Fathers haue acknowledged these vses of the Law, saying, that the Law doth profit vs, in as much as it makes vs confesse that which wee denie; acknowledge our sinne, and coope no more our vnrighteousnesse; in as much also, that it shewes to vs our infirmitie, that hauing our recourse and refuge by faith to the mercy of God in Iesus Christ, we may be healed. These be the reasons, why God giues his Law to the vnregenerate man.

In respect whereof notwithstanding it hath some vses.

*1. The Law accuseth him of sinne.*

*2. It condemnes him of sinne.*

*3. In condemning him, it leads him vnto Christ.*

*4. Gal. 3. 24.*

*Ambros. de Iacob. & vita*

*brata, lib. 1. c. 1.*

*Augustine spiritu & littera*

*c. 5. & seq.*

*PEEE*

man which cannot fulfill it. By it he accused and conuinceth him of sinne; hee condemnes him for his sinne, to this intent that from being proud, he may waxe humble; that seeing, that feeling thereby his maladie, he may cry to the throne of grace, and aske for the Phisitian; that finding himselfe the slave of sinne, he may implore the helpe of the Redeemer. In a word; acknowledging that he cannot doe that which the Law commaunds, he may haue his recourse and retraite to the grace of God in Iesus Christ, in who as in our Head, Pledge, and Surety, God hath punished in his most rigorous and seuerer iustice all our sinnes committed against the Law, and forgien vs all of them in his greatest mercie. When man is thus of great made hinde; when from whole and sound that he thought he was, he findes himselfe mortally sicke; from being alive, he feelles himselfe dead; when he sees hell opened to swallow him vp, without hope of recouerie, and so is as it were reduced, and brought to despair, then is he disposed and prepared to receive his Patent of pardon, to heare the good newes of the preaching of faith for the Law leads him to the Gospell, *Moses to Christ*, the preaching of the righteousness by works, to the preaching of the righteousness by faith. But if the naturall man makes

4. It will be  
Araigne and  
bridle the  
outward man.

1. Tim. 1. 5.

How the Law  
is possible to  
nature re-  
newed.

Rom. 8. 33-34.

not this vse nor benefite of the Law, and is not moued and stirred up to seeke Christ: yee it will in him profit and auaille nothing, in as much as it will curbe the outward man, and will muffle him with bridle and bit, keeping him by the threatnings of punishment and damnation in his dutie, and constraining him to doe in the Church and Common-wealth the good hee hates; and which hee would not doe without this compulsion. The Apostle had respect to all these vses of the Law, when hee said, *That the Law is not made for a righteous man, but for the lawlesse and disobedient, &c.* For it accuseth, condemneth, astonisheth the wicked, and will they, nill they, in spite of their hearts, rangeeth them outwardly to their dutie.

on V. 11. But as for the righteous, which are iustified in the blood of our Lord Iesus, and sanctified by the Spirit of our God; the Law can neither accuse them, nor condemne them, as it is written, *Who shall lay any thing to the charge of Gods Elect? It is God that iustificeth. Who is he that condemneth?*

in Christ that died. There is therefore now no condemnation to them which are in Christ Iesus. It cannot also compell them as they are regenerate, for they haue the Law written in their hearts, and they <sup>are</sup> a willing people; and as David saith of <sup>Psalm 110.3.</sup> himselfe, <sup>Psalm 119.</sup> they set before their eyes all the Commandements, <sup>Psalm 1.2.</sup> loue them, reioyce and take their delight in them, <sup>they meditate day and night in his Law,</sup> being renewed (as we haue seene) in all the parts of their soules, and in regard of all the parts of the Law. In this state the Law is possible, in regard of the perfection of the parts thereof. For the obseruation of euery Commandement thereof is begun in those, that are renewed in this life after the Image of Christ, which proceede daily forwards, goe on and purchase day by day a greater perfection. But by reason of the rebellion of the flesh lusting against the Spirit, they cannot attaine vnto the soueraigne perfection of the Law (during their sojourning in this mortall body), which will be kept perfectly, both in regard of the matter, and of the manner.

IX. The perfect state of the Church, being the right, prerogative, and priuiledge of the heavenly Countrey: For as Salomon desiring to build the house of the Lord, caused the stones, and wood, and other stuffe to be prepared in their owne place, and then caused all that, that was ready, prepared, and made, to be brought to the place of building; <sup>1. King. 6.7.</sup> for the house when it was in building, was built of stone, made readie before it was brought thither, so that there was neither hammer, nor axe, nor any soole of iron heard in the house while it was in building. In like manner, the euen and smooth stones, whereof our King of peace builds a holy house vnto God, are carued and ingrauen here, here prepared, the wood is hewed and wrought here, withened, planned, and leuelled; these stuffes are casted, and casted anew; melted and melted againe here. The last Founder and tricker is death, which freeing the soule from the body which oppresseth it, and from the tentations of this world, and from him who is the prince thereof, giues her free passage and access vnto his heavenly habitation and mansion, where there is neither <sup>Reuel. 21.4.</sup> sorrow, nor crying, nor paine. Here <sup>1. Iohn 23.10.</sup> he that is washed, needeth not <sup>to wash his feet.</sup> Here the heavenly husband-man

John 15. 2.

Ephes. 6. 12.

Revel. 7. 15.

*A purgatory branch that beareth fruit.* Here the Church is in fieri, she is in making. In her native country onely, she is in factum esse, she is made, there is perfect. Here she is militant, wrestling not against flesh and blood, but against Principalities, against Powers, against the Rulers of the darknesse of this world, against spirit unlikewickedness in high places. There she is victorious and triumphing over Satan, over the flesh, and over the world. There she shall celebrate and solemnize an eternall Sabbath unto God. There the Saints are before the throne of God, and serve him day and night in his Temple, and be at rest on the throne. Shall dwell among them. It is there, and no other where then there, where they have perfected that which they did here; where they keepe perfectly, and fulfill the Law, which they kept there; where their righteousness is without spot, which was here as an unclean thing; and as filthy ragge. And therefore we say, that God hath not given man an impossible Law: the Law was possible to man in the integrity of his nature, and is possible in some measure to the regenerate man by grace; by the increasing of grace it is possible to man glorified in all sorts and manners; and is not impossible, but to the carnall man by his owne fault, and not by any fault of the Law.

CHAP. XII.

*I. The fifth Objection. The Commandments are not grievous to the regenerate man, according to the Scriptures.*

*Saint Ierome. Answer to this Pelagian objection.*

*III. The Commandments are not grievous for diuine considerations.*

*II. The sixth Objection. Whosoever is borne of God, does not commit sinne; now if he commit not sinne, he keepe perfectly the Law.*

*V. Saint Ieromes and Saint Austins Answer to this Pelagian*



*Pelagian obiection; He commits not sinne, as he is a regenerate man.*

VI. *An other Answer: He sinnes not with a full and in-tire consent of the will.*

**B**ut they againe reply malepartly, and will make the Law <sup>Obiection.</sup> in such perfection possible to the regenerate man, that hee <sup>d Bellar. de mo-</sup> may keepe it without transgressing it; because Christ saith, <sup>nach. cap. 13.</sup> *Take my yoke upon you, for my yoke is easie, and my burden is* <sup>vers. 28.</sup> *light.* And Saint Iohn saith, <sup>Ma. 11. 29. 30</sup> *that his Commandements are not* <sup>1. Iohn 5. 3.</sup> *grievous.*

II. This obiection is also of the Pelagians, to the which <sup>d Hieron. ad-</sup> Saint Ierome answers, that that is said in comparison of the <sup>uers. Pelag.</sup> superstition of the Iewes, who had diuers sorts of ceremonies, <sup>lib. 2.</sup> which none could fulfill literally nor precisely; and in compar- <sup>c Act. 15. 10.</sup> ison of that sentence of Saint Peter, *Now therefore why* <sup>temp: ye God, to put a yoke upon the necke of the Disciples, which</sup> *neither our fathers nor we were able to beare?* And this yoke is <sup>extended by Saint Ierome euen vnto the Morall Law, as it ap-</sup> *pears by infinite instances which hee drawes from thence,* <sup>shewing that in them all man is made a transgressor; whence</sup> *he pronounceth these sentences; So long as we live, wee are in* <sup>the combat; and so long as we fight and warre, there is no certaine</sup> *and sure victorie. The Apostle and all the faithfull cannot doe* <sup>that which they would. Obserue, The Apostle, then how</sup> *much lesse the other faithfull? Again, God (saith he) is called* <sup>1. Iohn 1. 5.</sup> *light, and in him is no darkenesse at all; when he saith, there is no* <sup>Offendit omni-</sup> *darkenesse at all in the light of God, he declares, that all other* <sup>um aliorum lu-</sup> *mens lights are tainted with some filth and pollution. Lastly the* <sup>mina aliqua</sup> *Apostles are called the light of the world, but it is not written,* <sup>sorde maculari,</sup> *that there is no darkenesse at all in the Apostles light.*

III. Wee answer therefore; that the yoke of Christ is not <sup>the Morall Law, considered in her strictnesse and rigour; for</sup> *the Apostle saith; Ye are not vnder the Law, but vnder Grace;* <sup>1. Rom. 6. 14.</sup> *The yoke of Christ is the doctrine of the Gospell, wherein we* *finde a remedie against the yoke of the Law, which commands* *to doe that which surpasseth the strength of the whole man li-* *ving, giues him no strength to doe it, and notwithstanding ac-* *cuseth*

*Exod. 5. 6. 7. 8.*

curseth him, curseth him, rackes and torments him, if he doth it not; as *Pharaoh*, who did impose a great task on the Israelites, Ye shall giue (saith he to the Taske-masters of the people) the people no more straw to make brick as heretofore; let them go and gather straw for themselves; & the tale of the bricks which they did make heretofore, you shall lay vpon them, you shall not diminish ought thereof; let there more worke be laide vpon the men; and so increasing the Israelites taske, did beate the Officers, demanding of them, *wherefore haue ye not fulfilled your taske, in making bricke both yesterday and to day as heretofore?* True it is, that *Pharaoh* exacted tyrannously that which was not due to him: but the Law exacts iustly that, whereunto we are bound by right of Creation and Redemption. And God had giuen vs straw, which we hauing burned and consumed, the Law is by our fault become to vs a yoke of iron; whereof wee are freed by the Gospell, wherein Christ is propounded vnto vs, easing vs, yea deliuering vs frō this hard bondage two manner of waies: First, he disburdens vs of all that which is troublesome and intolerable in the Law, as namely, from the curse of the Law, *For Christ hath redeemed vs from the curse of the Law, being made a curse for vs.* Secondly, hee creates in vs a cleane heart, and renewes a right spirit within vs; suggesting and ministring in vs new force and strength, to wraastle with our flesh, an enemie to the Law. In this manner the yoke of Christ, the Gospell of Iesus Christ (as the ordinarie Glosse also expounds it) is easie, his burthen is light. Thus Gods Commandements are not grieuous, to wit, to him which is in Christ, for they can neither accuse him, nor condemne him, but they are to him pleasant, delightfull, easie, and acceptable. For as Saint *Iohn* adds, *what soeuer is borne of God, ouercometh the world, and this is the victory that ouercometh the world, namely, ouer our faish.* They are therefore easie to faish, but hard, yea, impossible to the flesh. And because the flesh is mingled with faish, and that our spirituall strength is weakened by our naturall infirmitie, they are to vs ioynely both easie and hard, possible and impossible, grieuous and pleasant, heauie and light; and shall bee so, vntill that our old man be wholly destroyed, and our new man bee perfectly

*Gal. 3. 3.*

*1. Iohn 5. 4.*

re-established after the Image of him that created him.

III. He which hath not a feeling of these things, hath a leprous, cauterized, and putrified soule: but such a one feelles them, that makes as if he did not feele them, and against his feeling and conscience seekes yet, euen in the Scripture, whereupon to ground falsehood and vnt ruth. He that sinnes not, transgresseth not the Law, but fulfillerh it; say they: \* *But whosoever* \* <sup>Objection. Bellar. de iustif. lib. 4. c. 13. para. ultimo.</sup> *is borne of God, doth not commit sinne, for his seede remaineth in him, and hee cannot sinne, because he is borne of God,* saith Saint Iohn. Therefore, whosoeuer is borne of God, transgresseth not the Law, but keepeth it.

V. Too much of one thing is death to the Reader, they do nothing but set before vs the vnfauorie coleworts of y Pelagians, for this obiection is also of the Pelagians; S. Ierome resolues it, <sup>1 Hieron. aduers. Pelag. lib. 1. c. 1. Iohn 1. 8.</sup> opposing vnto it another sentence of S. Iohn; <sup>m</sup> *If we say we haue no sinne, we deceiue our selues, and the truth is not in vs.* How then doe these things agree together? is there any contradiction in the Apostle? God forbid. But there are tares with this seede of God, saith Saint Ierome, that shall not be separated from the wheate, vntill the ende of the world. In as much then as the seede of God remains in him that is borne of God, hee commits not sinne: but in as much as there are tares and darnell in him, he sinneth. In like manner Saint *Au-* *gustine*, We are, saith he, the children of God, and the children of this world, <sup>n</sup> *By that whereby wee are the children of God, wee cannot sinne after a sort, &c. By what wee are the children of the world, we can yet sinne.* In another place hee expounds this sentence by another, where the same Apostle saith, <sup>o</sup> *Love is of God, and emery one that loueth, is borne of God, and knoweth God.* According to this love (saith hee) this sentence may bee better vnderstood, *He that is borne of God, doth not commit sinne, and* <sup>per quod adhuc</sup> *thinkes not on euill. Therefore when a man sinnes, he sinnes not* <sup>secuti sumus, per hoc &</sup> *according to charitie and love, but according to lust, according to* <sup>peccare adhuc</sup> *which he is not borne of God.* Their resolution and answer is, <sup>possimus.</sup> *that man as he is regenerate cannot sinne, and sinnes not; as he* <sup>1. Iohn 4. 7.</sup> *is not regenerate, he sinnes.* <sup>1 August. de gratia Christi contra pro lib. 1. cor. 2. 1.</sup>

VI. We adde a second answer: He sinnes not maliciously, and with a full and whole consent of the will, he makes not a

<sup>1</sup> *Psal. 1. 1.*

<sup>2</sup> *Mat. 7. 23.*

<sup>3</sup> *Prov. 4. 16. 17.*

trade of sinne, & He walks not in the counsell of the vngodly, nor standeth in the way of sinners, nor sitteth in the seats of the scornfull. The Scripture termes such as spend their dayes in wickednesse, & workers of iniquitie. <sup>1</sup> They sleepe not except they haue done mischief, and their sleepe is taken away, unless they cause some to fall, for they eat the breade of wickednesse, and drink the wine of violence. The man that is borne of God is no such man; for the seede of God (the gift of regeneration that is in him) preserueth him from sinnes committed by insolency and arrogancie; that he neuer withdrawes himselfe from Gods loue, and from faith. His sinnes are sins of infirmitie, and he commits them vnwillingly, ouercome by some sudden passion of the flesh; as it happened to *Danid* and *Saint Peter*, when the one committed adulterie and murder, the other denied his Master and Sauour: for the spirituall man warring against the flesh, is oftentimes borne downe; but the blowes he receiues, makes his courage to swell, so that he riseth vp incontinently, and retournes to the combat armed with flame and fire; hee buckles and grapleth with his enemy, and angrie with himselfe to haue been thus soiled, he beates his brest, and cries, *Haue mercy vpon me miserable sinner*, as *Danid* did; he goes speedily out of *Caiphars* house, and weepes bitterly, and retournes with the Saints, as *Saint Peter* did; he is like vnto that braue *Romane* Captaine *Marcellus*, who though often beaten, did alwaies retorne to the combat, could not endure to be overcome, neuer gave ouer, neuer left his enemy in rest, till he had overcome him. The seede of God that is in him, giues him alwaies courage and strength. After this manner, saith *Saint Iohn*, *We know, that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.*

<sup>4</sup> *1. Iohn 5. 18.*

CHAP. XIII.

I. *The seventh Objection: All Gods workes are perfect.*

II. *The first Answer: That which God doth perfectly, man comprehends it imperfectly.*

III. *The second Answer: God perfecteth not our regeneration, but successively and by degrees.*

IIII. *The third Answer: All the workes which God makes, alone are perfect, but he makes good workes in vs and by vs.*

V. *The last Objection: If good workes are sinnes, we must not doe good workes.*

VI. *We must doe good workes, and for what cause.*

VII. *Good workes are not sinnes.*

VIII. *Notwithstanding are not perfectly good, because they are tainted and soiled by the flesh.*

XI. *God forgiving the regenerate man the imperfection of them, accepts of them for Iesus Christ his sake.*

X. *According to his mercie, and not for our merit.*

**T**His should content the most contentious; but because they seeke themselves; and not the truth of God in their disputations, nothing can content and satisfie them. And therefore they object againe, that all Gods workes are perfect, as it is written: *He is the rocke, his worke is perfect.* Regeneration, and the good workes that flow from thence, are workes of God; they are therefore perfect; and if perfect, then they which doe them, keepe perfectly the Law. 7. Objection. Deut. 32. 4.

II. I answer to this objection three manner of waies. First, that which God doth perfectly, is imperfectly comprehended of vs; we are alwaies children, alwaies disciples, and do learne imperfectly and with great difficultie the perfection of our Master. The documents and precepts of Iesus Christ were perfect. *All things (saith he) that I have heard of my Father, I have made knowne unto you:* but the Apostles could not con-

ceiue

<sup>c</sup> Luk. 24. 45.

<sup>d</sup> Iohn 14. 26.

<sup>e</sup> Iohn 16. 13.

ceiue and vnderstand them, but successiue by little and little, one after another, and had neede after their regeneration, that the<sup>c</sup> Lord should open their vnderstanding a new, that they might vnderstand the Scriptures; and that yet after all, he should send the comforter, which, saith he, is the holy Ghost, <sup>d</sup> he shall teach you all things, and bring all things to your remembrance what soeuer I haue said vnto you, <sup>e</sup> and will guide you into all truth.

<sup>f</sup> Als 7. 20.

III. Secondly, although that which God doth, is perfect in his degree & ranke, and that our regeneration is perfect, in regard of the perfection of parts: he works but successiue & by degrees in vs, because that being a free agent, he doth all things in all men, according vnto the counsell of his good will. To be borne deformed, blind, crump-shouldred, a cripple, &c. is a defect, an imperfection, in comparison of *Moses*, that was <sup>f</sup> borne exceeding faire, yet notwithstanding, he which is so borne, is the worke of Gods hands, and a perfect worke in that perfection, which the eternall wisdom of God hath intended to conferre and giue him. God, who created our first father, created him a perfect man in the full measure of age and stature; but he hath determined, that all they which descend from him, should be borne babes, and should grow from age to age, vntill they came to mans estate; the first age being imperfect, in comparison of the second, and so consequently vnto the declining age, *When the owll daies come, and the yeeres draw nigh, when shouldest say, I haue no pleasure in them:* Notwithstanding euery age is perfect in his degree. Euen so it fareth with vs in regard of our spirituall new birth. <sup>h</sup> First, we are as new borne babes, hauing neede of the milke of the word, that we may grow thereby, and then we grow <sup>i</sup> from faish to faish, we aduance and go on from age to age: <sup>k</sup> Till we all come in the vnitie of the faish, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the stature of the fulnesse of Christ.

<sup>g</sup> Eccles. 12. 3.

<sup>h</sup> 1. Pet. 2. 2.

<sup>i</sup> Rom. 1. 17.

<sup>k</sup> Ephes. 4. 13.

III. Thirdly, all the workes that God makes alone, and without the co-working of the creature, are perfect in their kinde; but in our regeneration our will workes together with God, & the flesh that is in vs by nature, resists the Spirit, which he puts in vs by grace; whence it is impossible, but that the good workes which we doe, haue a smacke of the corruption that



that is in vs: An expert Scriuer handling alone his pen, will write neatly and perfectly: but if he holdes his young Schollers hand, and guides his pen in his hand, the writing will not be so neat, and will manifest it selfe by her imperfection, that it is not the Masters hand alone; as it will appeare also by reason of the straightnesse, measure, and neatnesse, that it is not the Schollers hand alone. Even so is it with vs, all the good workes we doe, doe issue and proceede from two contrarie principles in vs, from Gods Spirit, and from our flesh. God doth thrm in vs and by vs, as by young ignorant prentises and novices, which cannot follow the perfect direction of the Spirit, by reason of our flesh vnprofitable and vnseruiceable to good; and strong vnto euill; whence it followeth, that as they are defective and vicious, they belong to vs as our owne; so as they are good and holy, God claimes and challenges them him selfe as his owne.

V. Now followeth the answer to the last objection, if our good works are thus vicious and corrupt, then are they sinnes; and if sinnes, then worthe of death; and therefore are not to be done, but are to be left vndone, yea, auoided. It would also follow, that God should bee the author of sinne, for hee is the author of euery good worke in vs, *working in vs both to will, and to doe, of his good pleasure.* *8 Obiection.* *Beffar. de iustif. lib. 4. 5. 5. & seq.* *1 Phil. 2. 13.*

VI. This is a subtile canill to shift of the truth, and to cast a mist before the eyes of the ignorant; we ought, we ought and must doe good workes, *to obey God, to seek and aduance the Kingdome of God; to winne by our holy conuersation those, which obey not the word; to stoppe the mouthes of the enemies of the Gospel, when they speake against vs as would doe; to walke worthy of the vocation wherewith we are called, and as it becometh the Gospel of Christ; who hath called vs into his Kingdome and glory by grace, who gaue himselfe for vs, that he might reueale our head, to whom the Father hath giuen vs to be members of his body, and a peculiar people; zealous of good workes; to testifie of our life, and the truth of our faith before the Church; to testifie to our selues, and to make our calling and election sure, that we may knowe and know by the workes of the Spirit, if we walke after the Spirit, and that we may know the true by his fruit.* *1. Sam. 15. 22* *Mat. 6. 33.* *Mat. 5. 16.* *1. Pet. 3. 1.* *1. Pet. 2. 11.* *2. Cor. 3. 16.* *1. Ephes. 4. 1.* *Phil. 1. 27.* *Col. 1. 10.* *1. Thes. 2. 12.* *Tit. 2. 14.* *1. James 2. 18.* *1. Pet. 3. 15.* *2. Pet. 1. 10.* *1. Rom. 8. 5.* *Gal. 5. 16. 22. 23* *2. Mat. 6. 26.*

**V. 11.** He which doth good workes to these ends; sinne not; and the workes which hee doth in this manner, are not sinne. They are good in the principle; for they proceede from God; they are good in the manner of doing them; for they are done in faith, in obedience, in charitie; they are good in their matter and substance, for they are conformable to the Law; they are good also in their ende, for they tend and extend to the glory of God, to our neighbours good, to our strengthening and standing in the feare of God; in the assurance of the grace of God towards vs. Sinne is no such matter; it proceedes from the stinking sinke of the flesh; it is contrarie to the Law, contrarie to faith and charitie; sinne is committed in unbelief and disobedience; and hath for his faith and beliefs the world; and the things that are in the world; so that it is as vnpleasant and displeasing vnto God, as the good workes are pleasing and acceptable vnto him.

**V. 12.** But man being composed of flesh and spirit, it followeth our charge when the spirit makes his good workes, the flesh steps in vnlooked for, and taints them with the stench of his corruption, to the great griefe and displeasure of the spirit of the new man, who surceaseth not to proceede and goe on to doe the best he can; being assured, that God, who hath already accepted of his person in Iesus Christ, will also accept, approve, and receiue in good part, the little good he doth; forgiving him for Christ Iesus sake the euill that the flesh hath soiled in, and accepting for the loue of Christ that good which remains, as being the worke of his spirit.

**V. 13.** Euen so hath he promised, saying, *I will spare him as a man spareth his owne soune that serueth him*: so doth God, *like as a father spareth his children, so the Lord spareth them that feare him, for he knoweth our frame, he remembereth that we are dust*. He accepts first our persons, he adopts vs to himselfe, and makes vs his children in Iesus Christ, and afterwards he accepts our workes, because of our persons. If once we are his children and heires in Christ, he handles and intertaines vs as father, and no more as a Iudge; he accepts the holy endeuour, which our new man brings and yeeldes to his seruice, and supports the opposition, and impugning of our old man against him. In a word,

word, when he views and beholds our good workes the e-  
uill, which is ours, he forgives vs it for Christ his sake, who was <sup>1</sup> Jsa. 53. 5.  
wounded for our transgressions, and bruised for our iniquities:  
and when he beholds and considers the good which is his, he  
crownes it for the same Christ Iesus sake, <sup>2</sup> in whom hee hath <sup>3</sup> Ephes. 1. 6.  
made us accepted.

X. Not therefore for our merits, but according to his mer-  
cie, wherof he saith, I will show mercie unto thousands of them <sup>4</sup> Exod. 20. 6.  
that love me, and keepe my Commandments; that this sentence  
remain for ever, <sup>5</sup> After that the kindeesse and love of God our <sup>6</sup> Tit. 3. 4.  
Saviour toward man appeared; not by workes of righteousness  
which we have done, but according to his mercie he saved vs, by <sup>7</sup> Vers. 5.  
the washing of regeneration and renewing of the holy Ghost, <sup>8</sup> Vers. 6.  
wherby he saved us abundantly, through Jesus Christ our Saviour, <sup>9</sup> Vers. 7.  
that being justified by his gracie we should be made heirs, accord-  
ing to the hope of eternall life. And that we acknowledging  
forever with Saint Peter, that there is no salvation in any o-  
ther, there is none other name under heaven given among men,  
wherby we must be saved, we may refferre and attribute to him  
the whole glory of our salvation, in her beginning, in her mid-  
dle, and in her ende, as to him <sup>10</sup> of whom, and from whom is  
the salvation, who is the way to salvation; yea, who is the sal-  
vation it selfe, the way, the truth, and the life, <sup>11</sup> John 1. 4, 6.

CHAP. XIII.

I. A curious question: Why doth not God perfect this our  
generation here on earth?

I. The first answer: He doth not perfect them, because  
he knoweth that our infirmities may be humble.

II. The second answer: He doth it not, that we may  
feele, that we have always neede of Christ to whom we  
may have our recourse and refuge.

III. The third answer: He doth it not, that hee may  
strengthen the good fight in this world, we may have the vi-

V. *The fourth answer: He doth it not for the manifestation of his glory.*

VI. *According to those things are handled and declared by Saint Bernard.*

Here remains yet a question, to the which wee will answer, and so will we shut vp and finish this Treatise of the Law. They that feele not God in themselves, doe alwaies seeke some exception, some accusation against God, and doe aske in manner of expostulation and complaint; wherefore doth not God perfect our regeneration in this life? Whereunto I could answer with the Apostle, *O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?* But that it may serue both for our instruction and consolation, I say, that God hath willed it so for our good and saluation, and for his glory.

II. For our good surely, as experience teacheth vs, that it is expedient for vs to be thus exercised and enured in the combat of the spirit and the flesh. *Adam* crowned by God with glory and honour, took occasion from the excellencie and dignitie wherein he was created, to waxe proud; so that mounting and raising himselfe higher then hee should, hee was cast downe lower then he would. We reade *Saint Pauls* words writing of himselfe, *Least I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satay to buffet me, lest I should be exalted above measure? What? Is that happened unto Adam? Hach *Saint Paul* also been in danger, that the like had happened to him? What should we bee? I pray you, that are dot so much proude of God as the Apostle? In what danger should wee be to puffe vp, to cast away our selues by presumption, if wee were perfect, considering our inclination to magnifie our selues too much in this so small and so imperfect a measure of Gods gifts in vs. Wherefore as God draue not out the Canaanites from before his people in one yeere, nor in two, but by little and little, so the *Dauids* were a discipline, and the *Beasts* of the field a discipline against the *Israelites*, that through them I may proue *Israel*, whether they will keepe the way of the Lord to walke*

*Rom. 9. 10.*

*2. Cor. 12. 7.*

*Exod. 23. 29.  
Deut. 7. 22.*

*Judg. 2. 22.  
34.*

*walketh therein.* Inlike manner God takes not from vs the reminders of sinne, that wee being incessantly exercised and troubled by them, wee may acknowledge our infirmities, and become humble, we may exercise our selues in this combat against our enemies; and that we may plow and till the good seede that is in vs, with so much the more care, hindring it from being choked and smothered by ill weedes, seeing we cannot hinder them from growing vp with them. This is our first benefit, a perfect state in this life, would make vs proud, carelesse and negligent; this carelesseffe would make the vices increase and grow vp anew in vs, and pride would make the vertues to decrease in vs.

III. Furthermore, God will haue vs feele the neede and want we haue of his grace and mercie in all, and euery part of our life, that we can doe nothing, we can begin, continue and end nothing without him; we cannot be saved, but by him; we cannot ascend vp to heauen, but by *Jacobs* Ladder, we cannot goe to the Father, but by Christ. And therefore that wee goe to Christ, to discharge and vnload our burdens on him, as he himselfe inuities vs al to come vnto him with so sweete, so gentle and kinde a voyce, \* *Come vnto me al ye, that labour and are* *Mat. 11. 28.* *heauie laden, and I will giue you rest*; that being disburdened, eased, and comforted by him, we may confesse, *that this gift* *Rom. 6. 23.* *of God is eternall life, through Iesus Christ our Lord.*

IIII. Moreover, God hath appointed this world to be the campe place of battell, where his Church is exercised in a continual fight; as he hath appointed heauen to be the place, where it shall triumph eternally ouer all her enemies. If that part of the Church, which is now glorious and without wrinkle in heauen, had not been thus Militant in this world, it should not be now triumphant in heauen. For if there be no enemy, there is no victorie, no triumph, and consequently no crowne, no price: \* *for the price, the garland, the crowne of life, is not giuen but vnto conquerors.*

V. And as for God, his power and efficacie is better and more knowne, when man feeles himselfe supported and vpholde therewith, against the assaults which are giuen him by his flesh; and the glory of his grace is so much the greater and

1. Cor. 9. 24.

Reuel. 2. 10.

more

2. Cor. 12. 9.

more sensible, that he saues vs notwithstanding our infirmities and great imperfections: 'Tis that which he said vnto St. Paul, *My grace is sufficient for thee, for my strength is made perfect in weakness.* And therefore saith the Apostle, *Most gladly will I rather glory in my infirmities; that the power of Christ may rest upon me.* So much say I, so much say all the Saints after him.

† Bernard de  
scala claustrali,  
sive de modo  
orandi. c. 7.  
De accessu, &  
recessu lucrum  
acquiris, tibi ve-  
nit, tibi & re-  
cedit, venit ad  
consolationem,  
recedit ad cau-  
telam, ne magni-  
tudo consolatio-  
nis extollat te,  
&c.

† Præterea si  
nunquam hic de-  
esset consolatio,  
&c. putaremus  
fortè hic habere  
ciuitatem man-  
entem & mi-  
nus inquirerem-  
us futuram.  
¶ Ne ergo exi-  
limus de utraque  
pro patria, Ar-  
rham pro pretij  
summa, venit  
sponsus & rece-  
dit vicissim, &c.

V I. Saint Bernard hath obserued these reasons, and hath written them downe. *I faare not, O Spouse* (saith he) *despaine not, thinke not that thou art despised, if thy Spouse bidde thee to be from thee for a while; all these things work together for thy good, and whether hee comes neere thee, or goes from thee, it is thy gaine. It is for thee that he comes, it is for thy sake that he withdraweth himselfe: he approacheth for thy comfort, he withdraweth himselfe of purpose, for feare least the greatnesse of consolation puffe thee up; lest if the Bridegroom should bee alwaies with thee, thou wouldest begin to despise thy companions, and attribute this continuall visiting no more vnto grace, but vnto nature. Now the Spouse giueth thee grace, doth this fauour to whom he will, and when he will, it is not possibill by right of familiarity. It is a common proverbe, Too much familiarity breedeth contempt. He withdrawes himselfe therefore, lest being too frequent & familiar, he should be contemned and neglected; and thus being absent, he may be the more desired and longed for; and being longed for, he may be more earnestly and diligently sought after; & being a long time sought for, he may be found out with greater delight and contentment. Moreover, if we were neuer but without consolation (which is in part, as it were a riddle, a dark, obscure, and mysticall thing, in comparison of the glory, this shall be revealed in vs), we should perhaps thinke that we had here a permanent and continuing Citie, and we would inquire lesse of that Citie, which is to come. ¶ To the end therefore that we should not esteeme, nor deeme, nor take our exile for our native countrie, our earnest pennie for our summe and principally the Spouse comes and goes interchangeably, one while in thy comfort, another while changing all our estate in infirmities; he makes vs taste for a small time how sweet and good he is, and thus saue we haue fully felt him, hee withdrawes himselfe, and so*



were flying and fluttering with his wings stretched ouer vs, hee prouokes vs to flie; as if he should say. Behold, yea haue tasted a little how gracious and sweete I am; but if you will be fully filled, and satiated with this sweetnesse, runne after me, following the sent of my perfumes, lifting your hearts on high, where I am at the right hand of God my Father; there shall ye see me, not through a glasse darkely, but face to face, and your hearts shall fully reioyce, and no man shall take from you your ioy. The soule must bestow mountaine and diligence that it be not easily and vnderly forsaken of God. But, O Spouse, looke vnto thy selfe: when thy Spouse absent himselfe, hee will not goe farre off, and if thou see'st him not, be not soe: withstanding alwaies, full of eyes before and behind, thou canst not be hid from him, &c.

CHAP. XV.

- I. The Counsells of God are his Commandements, and there are no other.
- II. The Hereticks doe filch the words of the Scriptures, so display their errors, as Bellarmine, and the Author of the Pastorall Letter haue done, so set forth their Counsels.
- III. The first obiection taken out of the 56. of Naiah, where promise is made to Eunuches.
- III. This place is not to bee vnderstood of voluntarie Eunuches, but of those onely that are such of necessitie.
- V. And cannot be applied in any wise vnto Counsels.
- VI. Bellarmine refused, in that he writes, that the Commandements are framed vnto mans human infirmity, and that to chuse that wherein God takes delight, is to keepe the Counsels.
- VII. He is also refuted, in that he sayes, that there is in heauen a better name, then that of the sonnes, and of the daughters of God.

VIII. The

VIII. *The true meaning of the Text.*

IX. *Confirmed by the Fathers.*

X. *Bellarmines second objection taken from the Booke of Wisedome, which is an Apocryphall Booke.*

XI. *Humbleth, that which he allegeth, serves nothing to his purpose.*

<sup>a</sup> Psal. 16. 7.

<sup>b</sup> Psal. 119. 24.

<sup>c</sup> Psal. 19. 11.

<sup>d</sup> Ps. 107. 11. 12.

<sup>e</sup> Prov. 1. 25.  
26. 30. 31.

**I** will bless the Lord (saith David) who hath given me counsell, my reins also instruct me in the night-season. The Lord gaue him counsell by his Commandements, of the which this holy man saith, <sup>b</sup> Thy Testimonies are my delight, and my counsellors. Of these counsels it is written, <sup>c</sup> that in the keeping of them there is great reward; and therefore great punishment in the transgression of them, as it is also written, <sup>d</sup> Because they rebelled against the words of God, and contemned the counsell of the most high; therefore he brought downe their heart with labour, they fell downe, and there was none to helpe. Againe, <sup>e</sup> Because ye haue set at nought all my counsell, and would none of my reproofe, I also will laugh at your calamitie, I will mocke when your feare commeth, &c. They would none of my counsell; they despised all my reproofe; therefore shall they eate of the fruite of their owne way, and be filled with their owne devices. Such then are the Counsels of God, Counsels giuen vnto all without any exception of persons; Counsels, in the obseruation of which is eternall life: And what desire wee? What can wee require more? Counsels, in the transgression of the which is eternall death. And what abhorre we? What shunne we more? What feare we worse? In a word, such Counsels in the perfect obseruation of the which, all men ought to imploy and busie themselves, the most holy cannot attaine vnto, whilome his sojourning in his house of clay, as I haue proued it. To what ende then shall wee seek any others? Wherefore shall wee take paines, and torment our selues to keepe other Counsels, seeing that we may bee saued without keeping them; and wee are not damned for not keeping them; neither surely are there any others, either in the old or new Testament.

II. Notwithstanding, seeing that our Author of the Pastoral

shall Letter in endeavours to proue by the Scripture, that there are other Counsels, and that better and perfecter in themselves, and of greater reward to the obseruers of them. It will be fit, and to the purpose, that we see and consider his reasons. Saint <sup>f</sup> *Jerome* writing vpon the Prophet *Jeremie*, saith, that *Falseness* <sup>f</sup> *Hieronim cap. 23. Hieremia.* counterfeits and imitates alwaies the truth: for if it haue no apparance and shew of right and reason, it cannot delude nor deceiue the innocent and ignorant. And therefore as the Prophets sold lies to the first people, and said vnto them. The Lord hath said, and I haue seene the Lord, and the word of the Lord came to such a one, or to such a one; so the Hereticks take the testimonies of the Scriptures out of the old and new Testament, and doe steale the words of the Lord, euery one of his neighbour, of the Prophets, Apostles and Euangelists. That is happened to *Bel-larmine*, and to our Author of the Pastorall Letter: for they do steale and picke out the words of the Lord, and apply them vnto those things, which the Lord neuer spake. Let vs see wherein, and wherewithall.

III. The Lord saith concerning Eunuches; <sup>f</sup> *Let not the Eunuch say, Behold, I am a drie tree: for thus saith the Lord vnto the Eunuches that keepe my Sabbaths, and choose the things that please me, and take hold of my Conenant; Even vnto them will I giue in mine house, and within my walles, a place and a name better then of sonnes and of daughtes: I will giue them an everlasting name, that shall not bee cut off.* <sup>f</sup> *Isa. 56. 3. 4. 5.* <sup>h</sup> *Bellarmine* maintaines, that this place is to be vnderstood of voluntarie continent, or chaste men; and hee proues it, first, by the authoritie of Saint *Jerome*, *Cyrrill*, *Austin*, *Basil*, *Gregorie*; Secondly, by the words, which choose the things that please me: for they are said to choose, which are not compelled by any precept. Thirdly, because the Lord saith vnto them, *I will giue vnto them a name better then of sonnes and of daughters*: for they that are not Eunuches, are not excluded from the Kingdome of heauen, yea, they are also called sonnes and daughters. Now that continency and chastitie is truly meritorious, and worthie of a singular and peerelesse glory, he proues it by these words; *I will giue them an everlasting name, that shall not be cut off.* <sup>h</sup> *Bellarmine de Monach. c. 9. § 3. & seqq.*

IIII. I may with right and reason imploy and apply in this place

<sup>1</sup>Job 32.7.8.  
9.10.

<sup>k</sup>Thomas sum  
ma I. q. 1. art.  
10. ex Augu-  
stino.

<sup>1</sup>Act. 14. 17.

place *Elihu's* words, which hee spake to *Jobs* friends; *I said, Daies should speake, and multitude of yeeres should teach wisdom: but there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not alwayes wise, neither doe the aged understand iudgement; therefore I said, Hearken to me, I also will shew mine opinion.* The Ancients haue seene much, but they haue not seene all; they were wise, but wisdom did not with them. The spirit which bloweth where it listeth, was not onely in them; but yet inspires them whom he will, and manifesteth vnto many that, whereof they were ignorant. They haue reaped, but they haue left somewhat to glean after them; they haue finished their vintage, but not without leauing vs some grape-gleaning. The exposition of this place amongst many others confirms this. Some of them, but not all of them haue expounded this allegorically; and we haue learnt and seene heretofore <sup>k</sup> by one of them, that we may draw an argument from the literall sense alone, and not from things that are spoken by allegorie. The allegorie can haue here no place: for the Eunuches which lamented, because they were *drie trees*, are comforted there; the voluntary chaste men are not *drie trees*, they are (if wee beleue them) trees planted by the riuers of water, that brings forth their fruite in their season, whose leaues shall not wither, yea, which bring forth fruite in such superabundance, that they haue them plentifully both for themselves and for others; and a reward is promised to them, not because they are Eunuches, but because *they keepe the Sabbath, choose the things that please God, and take hold of his Couenant.* That which was taken literally, is of the Law, and not of Counsels. Our Eunuches hope to receiue a reward, because they are continent and chaste in keeping the Counsels, and not for keeping the Sabbath, and taking hold of the Couenant, according to the Commandement. The reward which is promised to them, is, that God will giue them a place in his house, a reward not necessary to the voluntarie continent, which were not excluded from Gods house, but had their place as other men. As for the reward which God promiseth to giue them, it is not said, that they haue merited it, vlesse that they will falsely say, men merit, that <sup>1</sup> God giues them *raius* from

from heauen, and fruitfull seasons: When they begge their bread of God, and crie, *Giue vs this day our daily bread*, they merit that God giue them this bread; and Saint Paul saith not well, *that it is not* <sup>m</sup> *of him that willet, nor of him that runneth,* <sup>m</sup> *Rom. 9. 16.* but of God that sheweth mercy; and therefore it is not God that giues to man, and man ought to aske no more with David, <sup>n</sup> *What shall I render vnto the Lord for all his benefits towards* <sup>n</sup> *Psal. 116. 12.* me? that wee ought no more to beleue, that <sup>o</sup> *the gift of God* <sup>o</sup> *Rom. 6. 23.* is eternall life through Iesus Christ our Lord; and <sup>p</sup> *that we are* <sup>p</sup> *Ephes. 2. 8. 9.* saned, (marke the word, Saned) by grace through faith, and that not of our selues, it is the gift of God, not of workes, lest any man should boast: but it is man that giues to God, that merits of God, and it is Gods part to aske; What shall I render vnto man? And againe, the Scripture is faultie, when it demaunds, <sup>q</sup> *Who hath first giuen to him, and it shall be recompensed vnto* <sup>q</sup> *Rom. 11. 35.* him againe? And proues, that man can giue nothing to God, merit nothing of God, because <sup>r</sup> *th. 11* <sup>r</sup> *for him, and through him,* <sup>r</sup> *Rom. 11. 36.* and to him are all things, to whom be glory for euer, Amen.

V. In this Text therefore, no mention is made of any keeping the pretended Counsels: for being such, they should bee such, either of the Law, which lasted and continued then; or else of the Gospell, which came since. They could not bee of the Law, because Counsels are not of the Law, but of the Gospell. I speake now according to the hypothesis and position of those, which cal them *Evangelicall Counsels*, and place them in the highest degree of the perfection of the new Testament. No more are they of the Gospell; for the reward is not promised vnto them, but vnder this condition, that they shal keepe the Sabbaths; and the Sabbaths vnderstood literally, are not of the Gospell, but of the Law: for it is expressly said to vs, that are of the new Testament, <sup>s</sup> *Let no man iudge you in meate* <sup>s</sup> *Col. 2. 16.* or in drinke, or in respect of an Holy day, or of the new Moone, or of the Sabbath dayes.

VI. Notwithstanding Bellarmine vrgeth the words, <sup>t</sup> *that* <sup>t</sup> *Bellar. de mo-* choose the things that please me. And expounds them, as if God <sup>nach. lib. 2.</sup> had said, which transcending and surpassing the things which <sup>u</sup> *6. 9. 5. 5.* I haue commanded, framing my selfe vnto mans frailtie, shall willingly choose the most perfect things that I desire and

would haue. A false and wretched exposition; First, because hee makes God say, that in giuing the Commandements, hee hath framed himselfe vnto human frailtie, as if the Commandements were possible and easie to man in his infirmities; whereas we haue proued, that God regards not in his Law, what man can doe now in his infirmities, but to that which man, who hath heretofore been sound and whole, owes him. <sup>a</sup> *The Master was not ignorant* (saith Saint Bernard), *that the burden of the Commandement did surpasse the strength of man: but hee thought it good and necessarie, that by the very same they should be warned of their insufficiencie, that they might know to what ende and marke of righteousness they ought to make towards, with all their strength and power; commanding therefore things impossible, hee hath not made men preuaricators, but humble; that enery mouth may be stopped, and all the world may become subiect to the iudgement of God, because that by the workes of the Law, there shall be no flesh iustified in his sight; for receiving the Commandements, and feeling our defect and want, wee will cry vp to heauen, and God will haue mercy vpon vs, and wee shall know in that day, that hee hath saved vs, not by the workes of righteousness, that wee haue done, but according to his mercie.* Secondly, because he vnderstands not the language of the Scripture, hee restraines the choice to voluntarie and free things, to the obseruation of the which, man is not bound and compelled by any Law. Hee might haue read the words of the Prophet *Moses*, saying to the people of Israel touching the Law, <sup>a</sup> *I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing; therefore chuse life, that both thou and thy seede may liue.* As also *Ishuahs* words to the same people; <sup>7</sup> *If it seeme euill vnto you to serue the Lord, chuse you this day whom ye will serue.* Conformably to this *Dauid* saith, <sup>2</sup> *I haue chosen the way of truth, thy iudgements haue I laid before me.* And Saint *Cyrril* expounds the Prophets words, of them which chuse and retaine *Christis* Testament; as *Lyrinensis* of those that liue righteously and vprightly with their neighbour.

VII. He expounds as falsely these words; *I will giue vnto them a name better then of sons and of daughters:* <sup>a</sup> *maintaining, that*

<sup>a</sup> Bernard. in Cantic. ser. 50. Nec latuit praecptum pondus hominum excedere vires: sed indicauit utile ex hoc ipso suo illes insufficiencie admoneri, & ut scirent sanè ad quem iustitiae finem niti pro viribus oportere. Ergo mandando impossibilia, non preuaricatores homines fecit, sed humiles, &c.

<sup>a</sup> Deut. 30. 19.

<sup>7</sup> Ioshua 24. 15.

<sup>2</sup> Psal. 119. 30.

<sup>a</sup> Bellar. de monach. c. 9. pag. 3. & 9.



that by sons and daughters, God meanes those good and godly persons that are married, which are Gods sons and daughters; and that God promisseth to those which are virgins a greater good; and a greater glory then to these. What could he say more impertinently then this? For to be a sonne and a daughter of God, is the common name of all the faithfull, and their highest and most excellent title and degree of honour, from whence depends all their prerogative, glory, joy, and consolation both in life and death; and it is not a name of an inferior qualitie appertaining onely to some lesse priviledge. Witnesse our Saviour Christ, when he saith, *To as many as received him, to them he gaue he power to become the sonnes of God, even to them that beleue in his name.* Witnesse God himselfe, saying by his Prophets and by his Apostle, *Come out from among them, and be ye separate, saith the Lord, and touch not the vncleane thing, and I will receive you; and will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.* <sup>a</sup> *And if children, then heires, heires of God, and ioynt-heires with Christ,* saith the Apostle. What may we? What can we hope, desire, wish more? It is that which is giuen to honest and good men, married persons by Bellarmines confession, what remains then to the Monkes? what haue the Friars else? a name (saith he) more excellent then of sonnes of God; why? then they are not sonnes of God. And to maiden Virgins? a name better then of daughters of God: why, then they are not Gods daughters? what other name shall we giue them? for he which is not the childe and sonne of God, is the sonne of rebellion, the childe of wrath, whose father is the Deuill: a name (saith he) better then of sonnes. What greater or better name, I pray you, can wee haue on earth, then to bee sonnes and heires of a King, except we were Kings? And what better or greater name in heauen, then to bee Gods sonne and heire, without being God? The Angels are called *the sonnes of God.* The Saints are called the sonnes of God, he which is the Sonne of God by nature, was manifest in the flesh, that we might be made the sonnes of God by grace. The holy Ghost is sent into our hearts, to assure vs, that wee are the sonnes of God: *Ye haue received the Spirit of adoption, whereby wee cry,*

<sup>b</sup> Iohn 1.12.<sup>c</sup> Isa. 52.11.

Ierem. 31.1.9.

2. Cor. 6.17.18.

<sup>d</sup> Rom. 8.17.<sup>e</sup> Iob 1.6. & 2.1.<sup>f</sup> Rom. 8.15.16.

*Abba, Father. The Spirit it selfe beareth witness with our spirit, that we are the children of God. And there is no name in the Scripture so expresse, so significative, and of so large extent; for it comprehends in it all the good, that God bestowes on his elect and chosen people, vnto whom he gives all his blessings, in the name, title, and state of children; and out of this state and condition he giue them no spirituall, wholesome, and saving blessing.*

VIII. Now we shall finde the true sense and meaning of this place, if wee adde thereunto that which goes before, and that which followes after, which hath been industriously and wittingly omitted by *Bellarmino*, lest it should haue hindered his bad cause. The words going before are, *Let not the sonne of the stranger that hath ioyned himselfe to the Lord speake saying, The Lord hath utterly separated me from his people, neither let the Eunuch say, Behold, I am a drie tree.* Here then the stranger, and the Eunuch fearing God, are ioyned together, both of them bewailing their miserie. The one, because he was separated from Gods people. The other, because he was a drie tree. The Eunuch is first comforted by the wordes of this place, whereupon *Bellarmino* grounds his Counsels. The stranger is comforted in the verses following, in these words; *Also the sonnes of the stranger that ioine themselves to the Lord, I will love him, and to loue the name of the Lord, &c. euen them will I bring to my holy mountaine, and make them ioyfull in my house of prayer, &c.* The Gentils, called by the Prophet the sonnes of the stranger, <sup>¶</sup> were at that time without Christ, being aliens from the Common-wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. As for the Iewes, God made a promise to *Abraham* their father, saying; <sup>h</sup> *In blessing, I will blesse thee, and in multiplying, I will multiply thy seede as the starres of the heauen, and as the sand which is vpon the seashore.* Afterwards a particular promise is made vnto euery one of them; <sup>i</sup> *Wherefore it shall come to passe, if ye hearken to these iudgements, and keepe and doe them, that the Lord thy God shall keepe vnto thee the Covenant, and the mercie which hee sware vnto thy Fathers. And hee will loue thee, and blesse thee, and multiply thee. He will also blesse the fruite of thy wombe,*

<sup>¶</sup> *Ephef. 2. 12.*

<sup>h</sup> *Genes. 22. 17.*

<sup>i</sup> *Deut. 7. 12. 13. 14.*

wombe, &c. Thou shalt be blissed above all people; there shall not be male or female barren among you. Wherefore it was a great reproch among them to be barren and without children; as we may gather from the words of Elizabeth, who having conceived in her old age after so long a barrennesse, saith, *Thou shalt* <sup>1</sup> *the Lord dealt with me in the days wherein he looked on mee, to take away my reproch among men.* But especially the Eunuch, who is impotent and vnable to ingender and beget children, was marked and branded with a speciall and peculiar infamie and reproch by the Law of Moses: *He that is wounded in the stones, or hath his priuie member cut off, shall not enter into the Congregation of the Lord.* It is this Eunuch, who is such a one by defect, whether of nature, or by necessitie, who complaines, that he is a drie tree, and therefore altogether vnfit to be planted in Gods house. God comforts him with the Gentile by this promise, that when the Messias shall come, it shall bee no more so, because that in Christ there is no difference and distinction of father or Eunuch, Jew or Gentile; the Gentile and the Eunuch that keepe his Covenant, is as well and as much accepted as the Jew, and hee which is the father of many children. Therefore God saith concerning the Eunuchs, *unto them that keepe my Sabbaths, &c. I will giue a place in mine house;* applying the things appertaining to the diuine seruice at that time, to the things of these times; and promising to those that by faith shall stick fast vnto Christ, keepe iudgements, and doe that which is iust and lawfull, to receiue them in his house, and to giue them in the same, *a name better then of sonnes and of daughters, an euermlasting name that shall not be cut off.* That name whereof he saith in the Revelation, *To him that euerm* <sup>m</sup> *cometh, will I giue him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiueth it.* The name of the sonne of God, of the member of Iesus Christ, of the childe of the Church; the witnesse of the Spirit of Christ sealing his election, vocation, iustification, and sanctification in his heart, whereby hee cries, *Abba Father,* by the assurance which hee giues him that hee is the childe of God. A name a great deale better then to be called, the father of sonnes and daughters; yea, a name and same farre surpassing that, which comes

Deut. 23. 1.

Reuel. 2. 17.

comes from the multitude of children: for such a one is a father of many children, who is the sonne of wrath and execration: but he whom the Lord receiues in his house in the number of his children, and avowes him as his owne, willing that his name be named on him; that he be in effect, and bee called his sonne, that man cannot perish; but it shall be said vnto him in the last day, as also to all others, whom God hath adopted in Christ Iesus by their eldest brother, in whom they haue been adopted, *⁂ Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* And the reason is rendred by the Apostle, saying, *⁂ And if children, then heires, heires of God, and ioynt heires with Christ.* For the Inheritance is for the children, an inheritance that cannot faile them, because they cannot fall away from God, nor loose their adoption, which is not grounded on them, but vpon Iesus Christ, in whom and by whom the Father hath adopted vs to himselfe, and who keepes so well those, whom the Father hath giuen him, that not onely *⁂ he neuer casts them out,* but also *⁂ performs and finisheth the good works begun in them; keeping them from the euill, and sealing them by his Spirit vnto the day of redemption,* in the which hee will giue them the crowne of righteousness; *⁂ My sheepe heare my voice, and I know them, and they follow me. And I giue vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of my hand; Asy Father which giueth them me, is greater then all, and no man is able to plucke them out of my Fathers hand: I and my Father are one.* Thus haue they an euerlasting name, which shall not bee cut off and taken away; and therefore a better name then that of sonnes and daughters, because that the name and reputation that a man hath by hauing children, being grounded vpon the childrens liues, if they come to faile and die, faileth and dieth with them, as we often see, that *⁂ she that hath had many children, is waxed feeble;* as it happened vnto Naomi, Ruths mother in Law, who hauing lost her husband, and all her children, said vnto her neighbours, *⁂ Call me not Naomi (that is, pleasant), call me Mara, for the Almighty hath dealt very bitterly with me; I went out full, and the Lord hath brought me home againe emptie, Why then call yet me Naomi?* seeing

*⁂ Mat. 25. 34.*

*⁂ Rom. 8. 17.*

*⁂ Iohn 6. 37.*

*⁂ Phil. 1. 6.*

*⁂ Iohn 17. 15.*

*⁂ Ephes. 4. 30.*

*⁂ Iohn 10. 27.*

*28. 29. 30.*

*⁂ 1. Sam. 2. 5.*

*⁂ Ruth, 1. 20. 21.*

seeing the Lord hath testified against me, and the Almighty hath afflicted me. There are some which read, *A name better then 10 sonnes and daughters*, which ought to bee referred to the Jewes, who are called by our Lord Iesus, *The children of the 7 Mat. 8. 12. Kingdome*, because that before the time of the Law, the privilege and title of the children of God appertained vnto them. So then the meaning should be, that God wil more abundantly blesse the Eunuches vnder the new Testament, then he hath blessed the Jewes vnder the old Testament: but the first exposition is the true and naturall one, grounded vpon the right construction of the Text. The selfe-same promise is made to the Gentiles, adioyning themselues vnto Christ, that they shall not be separated from the people of God, but shall be receiued in Gods house, and that their prayers made vnto God, shall be heard and accepted of God. And these promises made both in generall to the Gentiles, and particularly to the Eunuches, do tend to testify that which the Apostle declares hath been effected, when he saith, that Christ <sup>2</sup> *hath made both one, and both* <sup>2</sup> *Ephes. 2. 14.* *broken downe the middle wall of partition betweene vs*; and that now <sup>2</sup> *there is neither Iew nor Greeke, there is neither bond nor* <sup>2</sup> *Gal 3. 28.* *free, there is neither male nor female, and consequently neither perfect sound man nor Eunuch, but they are all one in Christ Iesus*; <sup>b</sup> *And that in euery Nation, hee that feareth him, and wor-* <sup>b</sup> *Act. 10. 35.* *keth righteousness, is accepted with him, as Saint Peter saith.*

IX. As this is the onely true, and sole exposition conformable to the Text, so is it of the ancient Doctors. <sup>c</sup> *Clement* <sup>c</sup> *Clement Alex-* *Alexandrinus* saith, that the Eunuch is not he that is gelded, nor he that is not married, but he which ingenders not the truth. Such a one was heretofore drie wood: but if he obey the word, and keepe the Sabbath by abstinence from sinne, and doth the Commandments, he shall be more honourable, then those which without an upright conuersation are instructed by the Word alone, &c. and therefore the Eunuch shall not enter in Gods Church, namely, he which is barren and beares no fruit, neither in conuersation nor in word. But they that geld themselves from all sinne for the kingdome of heauen, they are those happy ones, which fast and doe abstaine from the world, that is to say, from worldly desires. This exposition is allegoricall, and comes neere the true one; <sup>d</sup> *Bel-*

*a Cyrill. in Isai.  
lib. 5. tom. 3.*

*Id est, carens li-  
beris & sobole.*

*Id est, ne moleste  
ferat orbitatem.*

*At nihil erit  
non habentibus  
incommodi.*

*\* Hieronim. in  
Esai. c. 56. Qui  
humiliter hunc  
locum intelli-  
gunt, ad profes-  
tos ex gentibus  
& verè Eunu-  
chos referunt,  
que dicuntur,  
&c.*

*Lamine belies Saint Cyrill, who hauing shewed, that the Iewes did glorifie in their children, and boasted of them, thus ex- pounds the Prophets words; Although a man bee an Eunuch, that is to say, destituted of children and of spring, let him not say in him selfe; I am a drie tree; that is to say, let him not beare impatiently the want of children; for that is nothing towards God, and God will not cast him off for that; for what vertue is it? what great exploit, the luster and glistering, whereof is to haue a lin- nage and succession of children? For these things are the worke of the flesh, and deserue neither reproofe nor commendation. For al- though that hath been given to some in lieu of blessing; God calling them vnto it, it shal be no discommodity to them that haue none at all. He adds, that these words of God may be appropriated to them, which haue made themselves Eunuches for the kingdom of heauens sake. And in that he giues vs to vnderstand, that the naturall sense and meaning of the Text, agrees & consents with the true Eunuches only; and cannot be referred to those, which make themselves Eunuches for the kingdom of God, but by applica- tion. Now to make himselfe an Eunuch for the Kingdome of heauen, is not to enter into a cloister, as it shal be shewed in his place. He goes on, and expounds the words of comfort given vnto the stranger: These words (saith he) are to bee annexed vnto the words going before, that the meaning of that which hath been said, be; The Lord saith these things vnto the Eunuches, and vnto strangers: which is worthie to be obserued; for in that the Eunuch is placed in the same ranke the Gentile is, and is comforted alike, it followes, that as it was a vice and defect to be a Gentile, in like manner it was a defect to be an Eunuch, a defect of the one and of the other, which had neede of com- fort; whereas to be a voluntarie Eunuch, and to abstaine from marriage for the Kingdome of heauens sake, is not a vice but a vertue; not a defect that wants consolation, but the highest de- gree of perfection, yea, a worke of supererogation worthy of recompence, stipend and reward, say our Monkes and Friars. Saint Ierom expounding the same place, \* They which expound this Text humbly, doe referre the things which are said vnto the Profelites among the Gentiles, and vnto right Eunuches; but the strangers if they keepe the Law, and are circumcised, and be Eunuches,*



*Eunuches, such as was the Ethiopian Eunuch of Candace, are not strangers from the saluation of God. Therefore he shewes, that in his time some vnderstood this place as wee expound it, although he preferre before it his allegoricall exposition contrary to the Text; wherein God vnder the name of the persons and seruice of that time, did declare what grace and fauour he would doe vnto all persons without exception vnder the Gospell. Now in that time there was no Counsell of chastitie, but it was the glory of the Iewes to haue wiues and children. Saint*

*Chrysostome tells vs, that all the Prophets had wiues and children, as Isaiab, Ezechiel, and that great man Moses, and that it hath not been any hinderance to their vertues. If all the Prophets (which were the holiest and perfectest) were married, surely the rest of the people haue not sought perfection in abstaining from marriage. & Lyrinensis expounds word for word as we doe. The Eunuch, that is to say, he which is impotent to ingender, let him not say, I am a drie tree, and haue not lineage. For thus saith the Lord, &c. Here the contrary truth is affirmed, namely, that the Eunuch and the Gentile hauing faith, shall obtaine as much good, grace in this life, and glory in the world to come (the other things being alike) as the Iew by nation, and he which is enriched and endowed with many children shall receive; and it appeares, that this hath been fulfilled in the new Law. Act. 10. 44. Where it is said, that the holy Ghost fell on Cornelius, and the other Gentiles which heard the Word with him; as it fell on the Apostles and other Saints which were Iewes; wherefore the Apostle Paul saith, Rom. 10. 12. There is no difference betweene the Iew and the Greeke, for the same Lord ouer all, is rich vnto all that call vpon him, &c.*

X. The second Argument of Bellarmine is taken out of the booke of Wisdome, which booke was neuer in Hebrew; and therefore hath neuer been in the Canon of the Hebrewes; a booke which Athanasius, Cyprian, or Rufinus in the exposition of the Creede, Ierome, Epiphanius, Hugo de S. Victore, Lyrinensis, Caietan, &c. doe acknowledge is not Canonically, and hath neuer been put in Aaron, neither in the Arke of the Covenant; and therefore an Apocryphall booke, which may be read for the instruction of our life, as being full of holy instru-

*Chrysost. in Mat. homil. 96. in fine. Prophe-  
ta quidem om-  
nes & uxores  
& domos habebant, sicut Esai-  
as & Ezechiel  
& eximius ille  
Moses, & nihil  
hinc virtuti il-  
lorum fuit im-  
pedimento.*

*Lyrinensis in  
Esai. c. 6.  
Id est impotens  
ad generandum,  
non faciens pro-  
lis fructum.*

The second  
obiection.  
Bellar. de Mo-  
nach. 9. S. 11.  
Athanas. in Syn-  
ops.  
Cyprian. in symbol.  
Hieron. in pro-  
logo galeato,  
& in praefatione  
in libros Salomonis.

Epiphani. lib. de  
mensur & pon-  
derib.

Hugo de S.  
villore sacra-  
ment. lib. 1. c. 7.

Lyrani. in Esai.

c. 1. & in pra-

fat. in Tobiam.

Cassian. in lib.

Heb. c. 10.

<sup>1</sup> Bellar. de ver-

bo. Dist. 1. c. 13.

<sup>k</sup> W. sedome 3.

13. 14. 15.

<sup>1</sup> Lyrani. in sa-  
plent. x. 3. Quia  
licet sit in ma-  
trimonio, non  
tamen habet fi-  
lios in eius igno-  
miniam collecti-  
tes.

ctions and documents touching manners, but not for confir-  
mation of Ecclesiasticall doctrine and of faith: a booke,  
which *Bellarmino* confesseth, hath been compiled and made by  
a certaine *Philon* before Christs time, of whom no Historio-  
grapher makes mention: but which *Ierom*, *Lyraniensis*, *Sixtus*,  
*Senensis*, *Bonaventura*, *Briston*, &c. doe witnesse to be the work  
of *Philon*, the most learned among the Iewes, who lived in the  
time of the Apostles, but did not adhere nor sticke fast vnto the  
Apostles, and could not make any Canonically booke appertai-  
ning vnto the old Testament, which hath been finished and  
perfected in the death of our Saviour, to giue place to the New.  
It is then vnfitly and little to the purpose that *Bellarmino* allea-  
geth and vrgeth it, to strengthen his opinion.

XI. Notwithstanding that which he alleageth, serues no  
thing to his purpose. We reade there; *Blessed is the barren*  
*that is undefiled, which hath not knowne the sinfull bed, she shall*  
*bare fruit in the visitation of soulds. And blessed is the Eunuch,*  
*which with his hands hath wrought no iniquitie, nor imagined*  
*wicked things against God: for vnto him shall be giuen the special*  
*gift of faith, and an inheriſance in the Temple of the Lord more*  
*acceptable to his mind: for glorious is the fruit of good labours,*  
*and the roote of wickednesse shall neuer fall away.* This exquisite  
grace and gift of faith given vnto the Eunuch is, faith *Bellar-*  
*mino*, a certaine singular gift, anſwering to his faithfullnesse. But  
let vs see what he speaks of; he had said, that *grace and mercie*  
*is to his Saints, and he hath care for his elect.* Ver. 9. But the un-  
godly shall bee punished according to their owne imaginations,  
&c. He proues the one and the other part of his saying, by a  
comparison of a woman having children, which feares not  
God, with a barren woman that feares him; and by another  
comparison of an Eunuch with an adulterer; *Who so despiseth*  
*wisdomme and knowlege, is miserable, & that their wines are foolish*  
*and their children wicked, their offspring is cursed.* He opposeth to  
these women the barren women, namely, that woman, who be-  
ing married hath no children, because she is barren, and saith,  
*Blessed is the barren, because (saith Lyraniensis)* *she hath no chil-*  
*dren, although she be married, which may make her a shame and*  
*dishonour her.* And what barren woman? *She that is undefi-*  
*led.*

led: for (saith he) if she were barren and an adulteresse, she should not be happy, but miserable. It is she which hath not knowne the full bed. She hath knowne the bed, because she is married: but not in sinne, because <sup>m</sup> that marriage is honourable in all, <sup>m</sup> Heb. 13.4. and the bed undefiled: she shall haue fruit in the visitation of saints, she shall receive it from God for her coningall chastitie, better then if she had sonnes and daughters. This barren woman therefore is not she which liues in the state of Virginitie, which cannot be called barren, yea, cannot know whether she be barren. The same *Lyrinensis* saith of the Eunuch; That it is he which is vnable to ingender, and that the exquisite gift of faith which shall bee given him, is not any singular gift answering his fidelitie: but the gift of glory given for his faith, *Donum gloria* working by love, a gift common to all the elect, a condition in *quod pro fide* the Temple of the Lord acceptable to his minde, surely accepta- *formata cha-* ble and worthy to be wished for, aboue any other condition; *ritate.* a thing to bee desired and asked of all men aboue all things. <sup>n</sup> One thing haue I desired of the Lord (saith Dauid) that I will <sup>n</sup> Psal. 27.4. seeke after, that I may dwell in the house of the Lord all the daies of my life, to behold the beausie of the Lord, and to enquire in his Temple. This is that which is promised to the Eunuch de- prived, by reason of his impotencie of all hope of off-spring. This is his comfort, whereunto is opposed the desolation and miserie of the adulterer. As for the children of adulterers (saith Phi- lo) they shall not come to their perfection, and the seede of an vn- righteous bed shall be rooted out, &c. Therefore he saith, that the condition of Eunuches is better then that of adulterers; and who doubts of that? But hee saith not, that the Eunuches are more happie and blessed, then they which are married; ex- cept they say, that all married folkes are adulterers, and that marriage is inore <sup>n</sup> the bed undefiled. Lastly, *Bellarmino* con- fesseth, that this place is like to that of *Isaiah* alleged hereto- fore; wherefore if he hath in vaine, and with no effect built his Counsels vpon *Isaiah*s words which are canonicall; these then which are Apocrypha, will serue him to no purpose, no more then a staffe which is nought but a broken reede.

## CHAP. XVI.

- I. As the pretended Counsels are not to bee found in the old Testament, no more are they to be found in the New.
- II. Bellarmines third obiection taken from the parable of the ground, bringing forth an hundred, sixtie, thirtie fold.
- III. The true meaning of the Parable is expounded, and Bellarmines exposition refuted.
- IIII. The fourth obiection, concerning the Eunuches, which have made themselves Eunuches for the kingdom of heavens sake.
- V. The true sense of the wordes of our Saviour Chr<sup>ist</sup>.
- VI. In those wordes the Lord giveth a precept to them, which have the gift of continencie and chastitie.
- VII. To make himselfe an Eunuch for the Kingdom of Heaven, is not to abstaine from matrimonie to meritt eternal life, as Bellarmine saith.
- VIII. But to aduance the Kingdome of God, according vnto the testimonie of Lyrinenfis, and of Ferus.
- IX. Another interpretation of this place.
- X. The Argument resorted and returned vpon the Antisense.

<sup>a</sup> Origen in  
Mat. Homil. 25.

**O**rigen writes, <sup>a</sup> that for the testimonie of our wordes which wee produce and alleage in doctrine, wee ought to propound and set forth the sense of the Scripture, confirming the sense and meaning which we expound. For even as all the gold which shall be without the Temple, shall not bee sanctified; even so all sense which shall be without the holy Scripture, although it seemes admirable to some, is not holy, because it is not contained in the sense of the Scripture, which hath accustomed to sanctifie it. Bellarmine and the Author of the Pastorall Letter doe alleage

Scripture

Scripture for confirmation of their pretended Counsels; but against the sense, yea, even against the very words of the Scriptures, which make no mention at all of Counsels, neither in word, nor in sense. The Scriptures are contained in the oracles of ancient Prophets, in the bookes of the Euangelists and Apostles. *Bellarmino* hath found nothing for his Counsels in the Prophets, let vs see if hee can finde any thing to serue his turne in the writings of the Euangelists and Apostles. For seeing that they properly appertaine vnto the Gospell, and to the Christian Church, and doe bring so excellent and great a reward to the obseruers of them. They ought to bee euidently and plainly recommended in the new Testament.

II. The Lord Iesus propounding the Parable of the Sower; <sup>3</sup> *Objection.*  
compares the Church to good ground, which hauing receiued  
seed, *brings forth fruit, some an hundred fold, some sixty fold, some thirtie fold.* <sup>b</sup> *Mat. 13. 8.*  
By this Parable (saith *Bellarmino*) the merit of  
chast matrimonie, of virginity, and of widow-hood is distinguished; and that proues hee by Saint Cyprian, Saint Ierome, and Saint Austin. Whence (saith he) it appeares, that the virgin-like continencie is a greater good, and more meritorious towards God, then matrimoniall chastity is, because that it is a diuine Counsell; for that which God commands not, and notwithstanding recommends; and prefers before all other things, without doubt he counsels it.

III. But this cannot be showne in any wise by our Saviours words, who speaks neither of virginity, nor of marriage, nor of widow-hood, but of those onely which heare his word, of what condition and state soeuer they be, according to the exposition which he himselfe giues; *He that receiued the seede* <sup>c</sup> *Mat. 13. 23.*  
*into the good ground, is he that heareth the Word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie, some thirtie fold.* It is hee therefore which heares the Word of God and keepes it; living holily, and doing good workes, according to that measure of grace which hee hath receiued; who seeks here any other sense or meaning, forgeth to himselfe chimeras, and fruitlesse imaginations, buildes castles in the aire, and deceiues himselfe with those which heare him. And therefore we object against Saint

*Ierome*

<sup>a</sup> Hieron. in  
Mat. 13. Canen-  
dum est ubicun-  
que dominus ex-  
ponit sermones  
suos, ne vel aliud  
nec plus quid  
velimus intel-  
ligere quam ab  
eo expositum est.

<sup>e</sup> Rom. 4. 11.

<sup>f</sup> Luke 16. 23.

<sup>g</sup> Mat. 8. 11.

<sup>h</sup> Gal. 3. 9.]

<sup>i</sup> Luke 1. 55.

<sup>k</sup> Ignatiad  
Philadelp.

Jerome that which he himselfe saith in his Commentarie vpon this Parable. <sup>a</sup> *Obferue* (saith he) *that this is the first parable, which is set downe with his interpretation, and we must beware in what place former our Lord expounds his words that we vnderstand no other thing, nor more then that, which hath been expounded by him.* If hee had kept this rule which he prescribed to others, he would haue taken heede, and not allowed an hundred folde to virgines, sixtie to widdowes, and but thirtie only to married folkes. Falsely by his leaue and fauour, seeing that <sup>a</sup> *Abraham* who was married and remarried, is propounded in the Scripture, as <sup>e</sup> *the Father of all them that beleene,* <sup>f</sup> *in whose bosome Lazarus lyes;* and of whom Christ Iesus saith, <sup>g</sup> *that many shall come from the East and West, and shall sit downe with Abraham, Isaac and Iacob in the Kingdoms of heauen.* He is then aduanced on high, & living in a glory so eminent and so excellent, that all the happinesse of all the faithfull, of all nations, is described by the part and portion they shall haue therein; because the Apostle saith, that <sup>h</sup> *they are blessed with faithfull Abraham.* The Virgin *Maries* her selfe, a daughter of *Abraham*, not onely according to the flesh by birth, but also by faith in beleeuing, hath no greater glory in heauen, then *Abraham* hath, neither doth shee attribute to her selfe any thing aboue him, but contents her selfe to haue part in the promises that haue been made to him, as we find it <sup>i</sup> in her Canticle. It is not for me to play the harbinger in heauen, or the Steward, to set at table the friends of the Spouse, every one according to his degree: but all that which we say and can say, is grounded vpon coniecture. I say that I gesse & coniecture, that *Abraham*, who hath been twice married, hath the highest degree and ranke of glory in heauen, seeing that none enters into heauen, but in as much as he hath followed the trace of *Abrahams* faith. Saint *Ignatius* (a single & vnmarried man) was of this opinion, when he said, <sup>k</sup> *I desire that God finde me worthy to be in the Kingdom of heauen at the feete of them which haue been married, as of Abraham, Isaac, and of Iacob, of Ioseph, of Isaiab, and of the other Prophets, as also of Peter, and of Paul, and of the other Apostles, which haue been married.* The Fathers which haue attributed an hundred folde vnto virgins, and thirtie vnto the married; yea,



yea, an hundred vnto the Martyrs, fixtie to the Virgins, and thirtie vnto Widdowes, and nothing to the married folkes, according to that we reade in Saint *Ierome*, if the Martyrs haue an hundred folde, <sup>1</sup> *The holy conuersation in marriage is excluded from the good fruite.* All these Fathers (were they an hundred) haue intruded themselves into matters which they haue not seene, they haue spoken of the things of God without the Word of God, they haue spoken by the spirit of man, and not by Gods Spirit: and therefore I will answere to all that they say, and to all that can bee said vntill the ende of the world, that which Saint *Ierome* answered to those which did broach and propound their opinions without Scripture; <sup>m</sup> *Because this hath not his authoritie from the Scripture, it is rejected with the same facilitie wherewith it is proued;* being able notwithstanding to name for my part, both ancient and moderne Doctors, *Chrysostome, Theophylact, &c.* which haue seene no such great and deepe myserie in this Text: let *Frier Ferns* be heard at this time for them all, giuing vs the right vnderstanding thereof. This (saith hee) is diuersly expounded, &c. but it seemeth that *Christ* saith and meanneth in this place, that the Word of God doth altogether conuert more men in one place, then in another; as it hath done more good, and borne more fruite among the Gentiles, then among the Iewes. Again, that the same Word of God fructifies more in one man, then in another; in this man, then in that man, according as the ground is the more fit and apt.

IIII. It followeth, that wee see in the second place, that which is written in the selfe same Gospell, chap. 19. where the Apostles hauing said vnto *Christ*: *If the case of man be so with his wife, it is not good to marrie.* *Christ* saith vnto them, *All you cannot receiue this saying, seeing they to whom it is giuen: For there are some Eunnuches which were so borne from their mothers wombs, and there are some Eunnuches which were made Eunnuches of men; and there be Eunnuches, which haue made themselves Eunnuches for the kingdome of heauens sake. He that is able to receiue it, let him receiue it.* *Bellarmine* saith, that *Christ* giues not here a Precept, but a Counsell: and hee proues that, because *Christ* forbids not marriage, and therefore commaunds not chastitie; because that *Christ* also hath said, *He that is able*

<sup>1</sup> *Hieron. in Mat. c. 13. Quid si ita est, sancta consortia nuptiarum excluduntur a fructu bono.*

<sup>m</sup> *Idem in Mat. c. 23. Hoc quia de scripturis non habet authoritatem, eadem facilitate contemnitur quod probatur.*

<sup>4</sup> *Obiectio.*

<sup>n</sup> *Mat. 19. 10. 11. 12.*

o Auguſt. de  
Tempore. ſer. 61.  
Pag. 9.

to receive it, let him receive it. Whereupon he alleageth Saine  
o Auſtins words, which are alſo alleaged in the Paſtorall Let-  
ter to the ſame purpoſe in theſe words; *A Counſell is one thing,  
and a Precept is another thing. A Counſell is given, to the end  
that Virginitie be preſerved, that men abſtaine from wine and  
fleſh, that all things be ſold and given unto the poore: but this pre-  
cept is given, to the end that juſtice be obſerved and maintained.  
At leaſt it is ſaid of virginitie, He that is able to receive it, let him  
receive it: but it is not ſaid of juſtice, He that is able to doe it, let  
him doe it; but every tree which bringeth not forth good fruit, is  
hewen downe, and caſt into the fire. He that doth and keepeth a  
Counſell, ſhall have a greater glorie: but he which keepeth not the  
Precept, cannot avoide the puniſhment. The Author of the Pa-  
ſtorall Letter addsto this: The whole world is bound to the one  
under paine of everlaſting torments; the whole world is ſtirred  
up, and drawne to the other, both by the authoritie, as alſo by the  
loue of the Saviour, who gives this Counſell; as when he commend-  
eth in Saint Matthew the continent under the name of an Eunuch,  
he ſtirres up and incourageth al the world to it; Qui poteſt cape-  
re, capiat; He that is able to receive it, let him receive it. Thus  
they proue, that theſe words containe a Counſell, and nota  
Commandement. Now that chaſtitie doth not onely conſerre a  
corporall benefit, but alſo hath a reward in heauen, it appeares by  
theſe words, ſaith Bellarmine, there be Eunuchs, which have made  
themſelves Eunuchs for the Kingdome of Heavens ſake. Wee  
are to ſee therefore, if there be a Counſell or a Precept in theſe  
words of Chriſt; and if by the Kingdome of Heauen, Chriſt  
underſtands a certaine reward reſerved in heauen, for thoſe  
that abſtaine from marriage.*

r Maldon in  
Mat. 19.  
verſ. 16. I eſt,  
non omnes pra-  
ſtare poſſunt, ut  
ſint ſine uxore,  
quia carent dono  
continentie. Sic  
ferè omnes expo-  
nunt, quibus e-  
quidem non  
aſſentior.

V. Ieſus Chriſt hauing declared, y whoſoeuer ſhal put away  
his wife, except it be for fornication, and ſhall marry another,  
committeth adukery. The Apoſtles ſaid, *If the caſe of the man  
be ſo with his wife, it is not good to marrie, and ſo condemned  
marriage, as hurtfull vnto man, whereupon our Saviour Chriſt  
takes occaſion to ſhew the neceſſitie of marriage, and who  
thoſe are that can and ought to abſtaine from it; All men (ſaith  
he) cannot receive this ſaying, ſaue they to whom it is given;  
That is to ſay, & All cannot take upon them to be without wives,  
becauſe*

because they have not the gift of continencie, (as almost all expound it) whereunto (saith Maldonat) I cannot consent nor agree. And wherefore my friend? is it not a Maxime of some of your side, that *What is taught of all, or almost of all, is an unvaineable argument of truth, an infallible rule of iudging.* But whether Maldonat consents to it or no, it is the true sense of Christs words, who continuing his discourse, teacheth who they are to whom it is behouefull and expedient not to marry, saying, that there are but three sorts of them; first, *the Eunuchs, which were so borne from their mothers wombe,* that is to say, which are naturally weake, and vnable. Secondly, *Eunuchs, which were made Eunuchs of men,* whereof there was anciently a great number among the Pagans and Gentiles. Thirdly, *Eunuchs, which have made themselves Eunuchs for the kingdome of heauens sake;* That is to say, who hauing receiued of God the gift of continencie, and being called thereunto, do abstaine willingly from matrimonie; not for their particular commoditie, but for the kingdome of heauens sake, for the aduancement of the Kingdome of Christ Iesus; or as Saint Paul expounds it, *to haue care for the things that belong to the Lord, and to attend upon the Lord without distraction.* The Apostles seeing the libertie of diuorcement restrained and limited, iudged, that if a man might not put away his wife for euery cause, it were better not to marry. Iesus Christ corrects this error, and declares vnto them, that none but three sorts of men can lue without a wife; *Eunuchs so borne, Eunuchs so made of men; and such men as being capable of marriage, haue receiued of God the gift of continencie.* They (saith the Apostle) *that can containe and burne not.* Moreouer, he enacts, that those abstaine from marriage, not because of tribulations that doe accompanie it, neither for the ease of the flesh, nor for particular commoditie; but for the kingdome of heauen, for the edification of the Church, called commonly in the Gospell, *the kingdome of heauen,* for the glory of God, which ought to be the ende of all our actions; to whom we must adde a third condition, that he be called thereunto, according to the doctrine of the Apostle, *Let euery man wherein hee is called, therein abide with God.* Adam had the gift of continencie in his state of innocen-

*Salmeron le-  
suit. in proem.  
epist 3. d. Pauli  
disput. 6. in fine  
Or in 1. Ioan. 3.  
disput. 25. §. 3.  
Est inenutabile  
argumentum  
veritatis, est in-  
fallibilis regula  
iudicandi.*

*1. Cor. 7. 34. 35*

*1. Cor. 7. 9.*

*Mat. 13. 24.*

*1. Cor. 10. 31.*

*1. Cor. 7. 24.*

cie; and notwithstanding if he had not sinned, he should have rendered vnto his wife due beneuolence, whom God had given him in his innocencie, and hee should have begot of her children in Paradise, because that by Gods calling hee was ordained to be the Father of mankind. Wherefore Christ concludes this speech with a Commandement, and not with a Counsell; *He that is able to receiue it, let him receiue it.* For they that can abstaine from mariage by the gift of continencie, by their calling vnto continency, & by the heavenly end of their gift and calling; those (I say) are bound by Gods Commandement to abstaine from it. It is no more an arbitrarie thing left to their choice, but necessarie. We must say of all the rest, whatsoever they be, *He which is not able, to receiue this saying, let him not receiue it.* He that hath not the gift of continencie, let him marry, for it is not expedient for him to saluation, to liue without a wife. Let vs reduce our Sauours words into a syllogisme, and the sense thereof will bee plaine. Saint Peter said, that it was not good for a man to marrie; Christ refuses his saying by this syllogisme; whosoever is such a one, as that he is no Eunuch, neither by nature, nor by necessity, nor by the gift of God that he be able to abstaine fro mariage with quietnes, and with peace of conscience, it is not good for such a one for the saluation of his soule to be without a wife, but contrariwise it is expedient for him to marrie; for there are but these three sort of men that can commodiously liue out of the state of mariage; but it is not given to all to be wiuelesse. Now if it be not expedient for them not to marrie, it is expedient for them to marrie, and they ought and must marrie, if they desire to bee saved. Saint Paul, who had in him Gods Spirit, expounds the Lords words after this manner, *I say to the unmarried and widowers, It is good for them if they abide euen as I.* This is that which our Sauour saith, *He that is able to receiue it, let him receiue it*; and that which our Apostle said in the verse going before, *Every man hath his proper gift of God, que after this manner, and another after that.* He adds, *But if they cannot containe, let them marry, for it is better to marrie, then to burne.* This is that which our Sauour saith, *All which cannot receiue this saying, it is expedient and good for them that are such, to marrie.*

1. Cor. 7. 8.

2. 1. Cor. 7. 9.

VI. This

VI. This therefore is a precept and a counsell; but because there are two sorts of precepts, the one common to all, as to love God, practise righteousness, &c. the other particular to some onely, according to the gift and particular calling of God, as to sell all that we have, and to give it to the poore, to follow Christ. The ancient Doctors doe call a precept, a commandement given to all; and a Counsell, a particular Commandement made particularly vnto some according to Gods gift and calling, which also they call sometimes, *Precept*. So the ordinary gloss calls this our Lords exhortation, *A precept of continencia*. So Saint *Austin* calls a Commandement, the words of our Lord to the rich man, *Go and sell that thou hast, &c.* to whom (saith he) hath the Lord commanded those things? and he repeateth the same thing often in 89. Epistle, the fourth question. In like manner Saint *Jerome*, *we must seeke the Evangelical perfection, wherein this is commanded, If thou wilt be perfect, goe, & sell that thou hast, &c.* It is an easie matter then to understand Saint *Austins* words: He distinguisheth betweene a precept and a counsell; that is to say, betweene precepts given to all, and precepts given to some: all they which will not keepe those that be punished, because they are directed and given vnto all; but all they that do not these, shall not be punished, because they are not given to all: but as concerning those to whom they are given, how can they escape the iudgement of God, if they doe not that which he commands, which he counsels and requires them to doe, and whereunto he exhorts them? Let them call it what they wil, that man which doth not the counsell of his God, cannot be innocent nor guiltlesse, as wee have seene heretofore. Moreover Saint *Austin* puts among Counsels, *the abstinence from flesh and wine*; and how few are those among the orders of Friars, that doe abstaine from flesh? the Iesuities that are the most exact sort of them all, doe they abstaine from it? and is there any of them all that valew so much that greater glory, that *uivola in illa parte*, that for it they would forgoe their wine, *that maketh glad the heart of man*? *Psal. 104. 15.* let them tell me therefore, if Christ having given this counsell with many others, according to Saint *Austin*; a counsell easier to be observed than the rest, they shall obtaine the greatest reward

*Glossa in Mat. 19. vers. 10.*

*Non omnes capiunt, id est, non omnes implere possunt preceptum continentie.*

*August. epist. 89. quest. 4. cui dominus hoc precepit.*

*Hieron. aduers. Pelag. lib. 1. In qua praeceptum.*

*Chap. 11. §. 12.*

*Psal. 104. 15.*

ward in doing the others, and not intending to do this. Lastly, it appeares by this place, that S. *Augustine* held, that a Counsell is of things indifferent, that is to say, which are neither good nor bad, but in as much as they are used well or ill; to eat flesh, and drink wine, being a thing in it selfe wholly indifferent. But Counsels (saith *Bellarmino*) are not things indifferent, but acceptable to God, and recommended by him; which abstinence from flesh and wine is not, because *that the Kingdome of God, is not meate and drinke, but righteousness, and peace, and ioy in the holy Ghost.* It is therefore little to the purpose, that they produce and alleage this place of Saint *Austin*, which is not to the purpose.

VII. But it is worse to the purpose that they tell vs, that for a man to make himselfe an Eunuch, for the kingdome of heauens sake, is to abstaine from marriage, thereby to merit a reward in heauen. These good men would not bee debtors to God; for God must needs remaine their debtor, and must giue them alwaies some returne, as having paid to God more then was due, for the which hee is beholding to them. Hirelings, that would doe no seruice to God; if they did not hope for a reward; that keepe not the Commandements, but to merit the reward of eternall life; that keepe not the Counsels, but to merit a greater glory in the life to come; hirelings indeed, who in doing seruice to God, haue no other aime then themselves; and if God giue them not the reward, which they beleue is due to them, they will repent that they haue serued him, and will blaspheme him before his face, as vnjust. Not children, who in seruing God, haue no other scope nor ende, then the glory of God; who would bee contented to bee blotted out of his booke of life, to be accursed and separated from Christ their deate Sauour (if it could bee possible), if that could aduance his glory. Hirelings worthy to be expelled out of the house of God, as enemies of his grace, who will reckon with God, and binde him to giue them, as a reward iustly due to them, that which hee declares to be a free gift of his grace: vnworthie that Christ should aduow and take them for his owne, seeing that they depriue him of his glorie, and attribute to themselves the reward which is not due, which is not giuen but to his merit. Let them not cry out, The ancient Fathers, The

*Bellar. de monach. c. 8. §. ult.*

*Rom. 14. 17.*



The ancient Fathers. The Ancient of dayes hath told me by Saint Paul, more ancient then them all, *that the gift of God, is eternall life through Iesus Christ our Lord.* The same ancient Fathers doe teach me, that the merits of the faithfull, are the mercies of God, the merits of Christ, to whom eternall life is giuen for a reward, to the ende he giue vs it of pure grace. But let vs consider a little neerer the wordes, *To make himselfe an Eunuch for the Kingdome of heauens sake,* say they, *is to merite heauen by single life.* Falsely, for if it were so, the yestall virgins among the Romans, the Priests of Cybele, grand neece to the false gods, the Monks among the Turkes should merite eternall life. Falsely againe, seeing that heauen is replenished and filled with those which haue liued and died in the state of marriage. Falsely, againe, & againe, seeing God promisceth nothing vnto Eunuchs, but on condition, *that they chuse the things that please him, and take hold of his Covenant.* It is not therefore for their single life, which makes the, nor more nor lesse acceptable vnto God, *who is no respecter of persons;* but for their godlines, whereof the Apostle speaketh, *that bodily exercise profiteth little;* (such is single life), *but godlineffe is profitable vnto all things, bringing promise of the life that now is, and of that which is to come.*

VIII. What is then to make himselfe an Eunuch for the Kingdome of heauens sake? I haue already told it: but because they will not belecue me, let others say what it is. *Lyrinensis*, *That the continent and chaste may apply and giue their minds more freely to diuine contemplation.* A man must not belecue him, vntlesse he proue it by Scripture, and therefore he adds, as it is written, *Hee that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: but hee that is married, careth for the things that are of the world, how hee may please his wife, and he is diuided.* Ferus a Frier, whose authority ought not to be small among the Friers and Monkes; *Doe not preferre thy selfe before another for thy continencie; for it may bee, that the marriage of another is more acceptable vnto God, then thy chastitie: for beere thou hast expressly set downe before thee, that all continencie is not acceptable vnto God. For thou hast heere three sorts of chaste men; of them that are Eunuchs by nature; Item, of them that are made Eunuchs*

8 Rom. 6. 23.

1 Iai. 56. 4.

1 Act. 10. 14.

1 Tim. 4. 8.

1 Lyr in Mat.  
19. vt liberius  
continentes va-  
cent contempla-  
tioni diuine:  
1 1. Cor. 7. 32. 33.

1 Ferus in Mat.  
19. vers. 11.

*Neutri autem  
Deo placent, sed  
tantum hi, qui  
propter regnum  
celorum conti-  
nent, ut scilicet  
liberius Deo  
vacent, ac cura-  
re possint que  
Domini sunt.*

of men, whereunto it seemeth, that we must add those that are continently by constraint, and against their will; or which refrain themselves from it to be praised of men. None of these please God, but they only that abstaine and refrain for the Kingdom of Heavens sake, so the end they may more freely serve God, and have more care of the things that belong to the Lord. This is that wee say, Continencie to him that hath that gift is more commodious for the service of God, then marriage. But he that hath not that gift, will serve God better being married, then being unmarried, and borsling. But we will speake more largely of this matter hereafter.

IX. Such hath been the exposition of this place vntil now, all having vnderstood it, as Iesus Christ spake there of Eunuchs, that should make themselves Eunuchs for the kingdom of heavens sake in the Church of Christ: But I intreat the Reader to consider two things; first, that Christ speakes of that which is past, not of that which is to come; of that which happened among the Jewes, not of that which should happen, among Christians; for he saith, *There be Eunuchs* in this world, which have made themselves Eunuchs for the kingdom of heavens sake, and saith not, that shall make themselves Eunuchs. Secondly, that Saint Paul saith evidently, *Concerning virgins, I have no commandment of the Lord*. With what truth? If God hath spoken thereof in Isaiah, and the Lord Iesus in Saint Matthew, It is (will they say) a Counsell: but every Counsell of God is a Commandment; and if God had given this Counsell, the Apostle would have said, *I have no Commandment, but I have Counsell of the Lord*; according vnto that which he protests elsewhere, saying, *I have not shunned to declare vnto you all the Counsell of God*. Now he saith manifestly, that it is his aduice and iudgement, wherof the Lord had imparted nothing vnto men before him. Wherefore it seemeth, that these words concerning Eunuchs, containe neither a precept nor a Counsell of the Lord; but that the Lord rehearseth there simply that which certaine Iewes did then, and had done since the corruption of the state and of the religion among them. For we reade, that the Pharisees which had introduced many superstitions in the Church, and

parti-

*1 Cor. 7. 35.*

*Act. 20. 27.*

*Epiphanius, ha-  
ref. 16. Quidam  
eorum cum se  
exercebant, pre-  
scribebant sibi  
decennium aut  
octennium, aut  
quadriennium  
virginitatis, &  
continentie.*

particularly the doctrine of merit, when they did exercise themselves, they prescribed unto themselves tenne, or eight, or foure yeeres of virginitie and continencie. And then they did carrie their phylacteries, that is to say, the fringes and borders of purple vpon their garments; to the ende that they which saw them, should take heede to touch them, as being for the time, sanctified, and separated from the world, and that did they, imitating therein the *Essenes*, that despised marriage. The one and the other for the Kingdome of heauens sake, that is to say, thinking to merit by it eternall life; whom our Lord reprocues of rashnesse, in that they sought the Kingdome of God by continencie, which surpasseth the strength of man, and is a gift of God, which is giuen but to few. *All men* (saith Christ) *cannot receiue this saying, saue they to whom it is giuen. He that is able to receiue it, let him receiue it.* That is to say, No man can comprehend that, which those men strue to doe, saue they to whom it is giuen of God; as when he saith, *Who hath eares to heare, let him heare.* Which is, as if hee should haue said, No man hath eares to heare and vnderstand the holy mysteries, saue he to whom it is giuen: for so hee expounds it in the eleuenth vesse; *It is giuen vnto you to know the mysteries of the kingdome of heauen, but to them it is not giuen.*

Let vs now retort the Argument against our aduersaries. They tell vs, that he which shall keepe the Counsels, shall haue a greater glory, and doe proue it by this Text. Let vs grant vnto them this for this time, and put the case that this vnto be true. Saint Paul saith, *That to auoide fornication, let every man haue his owne wife, and let every woman haue her owne husband. This is an expresse Commandement, as it shall be shewne and seene in his place, nor withstanding Bellarmine cries out, This is not a precept of the Apostle, but a Counsell. Let vs suppose also, that this second falsehood be truth, and let vs argue in this manner, *He which doth the workes of a Counsell, shall haue a greater glory,* saith our Cardinall; *He that hath his owne wife to auoide fornication, doth a worke of Counsell,* according to Bellarmine. Wherefore our Cardinall and Bellarmine must conclude, will they, will they, that he, who to auoide fornication hath his owne wife, shall haue a greater glory. If Bellarmine*

sayes true, the Vrfeline virgins, which they feede with vaine hope of a greater glory in shew onely, should marry to avoide fornication, and not giue men occasion to speake ill of them.

# CHAP. XVII.

I. *The first obiection, taken from the words of Christ, Mat. 19. Goe, and sell that thou hast.*

II. *The Author of the Pastorall Letter giues vs to vnderstand, that these words are no Counsell, but a Precept.*

III. *It is a shame for their Bishops to speake of this Counsell, and not to follow it.*

IIII. *These wordes do nothing anaike the Vrfeline virgines, nor any order of Monkes; because they sell nothing, and giue nothing to the poore.*

V. *The young man asking our Lord Christ, what good thing he should doe to haue eternall life; our Saviour sends him to the Commandements, and the reason why?*

VI. *The young man saying, that he had kept all the Commandements from his youth vp, lied.*

VII. *Thinking that the Law was not giuen, but to the outward man.*

VIII. *Why he asked, what he lacked yet.*

IX. *In what sense it is said, that Christ loued him.*

X. *A refutation of Bellarmines exposition of these words, If thou wilt be perfect, &c.*

XI. *The true meaning of these words.*

XII. *The words, Goe, and sell that thou hast, &c. are a particular Commandement of Charitie.*

XIII. *Bellarmines reply refused by three reasons.*

XIIII. *The words, Come and follow me, are a Commandement of faith, and not a Counsell.*

is followed two manner of waies.

XV. *The promise.* And thou shalt haue treasure in Heauen, imports not any merit of a singular reward, as Bellarmine saith.

XVI. *In what sense the Apostles said vnto Christ*, that they had forsaken all, and followed him.

XVII. *All Christians are commanded to forsake all, to follow Christ, and in what manner.*

**T**He truth may be assaulted, but cannot be overcome, saith <sup>Hieron. aduers.</sup> Saint Ierome: men take paines to hide it, to cast a mist o- <sup>Pelag. lib. 1.</sup>uer it, to supplant it, and to oppresse it, but all in vaine. For as the proverb is, *Shee is the strongest, and makes her selfe knowne & found such of all*, yea, of her enemies, hauing the skil to make vse of their owne weapons to their ruine; as *Dauid* did, who tooke vp *Goliaths* sword, slew him, and cut off his head therewith; we neede no other prooffe for this time, then our Cardinals words, allcaging an argument for the pretended Counsels, and ouerthrowing them by the same argument. Hauing <sup>The first ob-</sup>made a distinction betweene Precepts and Counsels, he proues <sup>iection.</sup> his distinction, saying, that our Sauour Christ himselfe shewes <sup>pag. 8.</sup> it vs in <sup>Saint</sup> *Matthew* 19. and *Saint Mark* 10. where <sup>b Mat. 19. 16.</sup>one ask-  
ed him, *what good thing he should doe, that he might haue eternall life.* He said vnto him, *Thou shalt doe no murder, Thou shalt* <sup>Vers. 18.</sup>  
*not commit adultery, Thou shalt not steale, Thou shalt not beare* <sup>Vers. 19.</sup>  
*false witnesse, Honour thy father and thy mother, And thou shalt* <sup>Vers. 20.</sup>  
*loue thy neighbour as thy selfe.* The young man saith vnto him, <sup>Vers. 21.</sup>  
*All these things haue I kept from my iouib vp, what lacke I yet?*  
This answer is no sooner made, but see the Counsell of our Sauior. *If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me.* This is Bellarmines first obiection.

II. Here, say you, is the Counsell of our Lord. How shall I beleue that which you say? for you say so indeede, but by your words you liew, that it is a Precept; for you adde, <sup>pag. 9.</sup> *Where-  
upon our Sauour pronounceth this fearefull sentence against rich  
men, Amen dico vobis, diues difficile intrabit in regnum celo-*

• Mat. 19. 23.

• Luk. 18. 24.

• Hieron. aduers.  
Pelag. lib. 1.

• Hieron. in  
Mat. 19. vers. 22  
Hac est tristitia  
que ducit ad  
mortem, &c.  
Chap. 11.

• August. ep.  
89. quest. 4.

lorum. • Verily I say unto you, that a rich man shall hardly enter into the Kingdome of heauen. • *Quam difficile, qui pecunia habens, in regnum Dei introibunt: Hec hardly shall they that haue riches enter into the Kingdome of God?* Let vs adde for the explanation of this matter, the sequale of Christs words, And againe I say unto you, It is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdome of heauen. Whereupon Saint Ierome: In this, that which can be done is not said; but that which is impossible, is compared with the impossible: for as a Camell cannot go through the eye of a needle; so a rich man shall not enter into the Kingdome of heauen. It is a terrible sentence pronounced against this rich man, who went away sorrowfull, for hee had great possessions. Sorrowfull (saith Saint Ierome) of that sorrow which worketh death; and the reason of this sorrow is rendered, because he had great possessions, that is to say, thornes, briers, and bushes, that choked the seed of the Lord. Let vs now remember the difference heretofore specified betweene a Counsell and a Precept. A Precept not obserued, hath punishment; but a Counsell not obserued, hath no punishment. This is the first difference; whence I argue in this manner, that which not being obserued, threatneth punishment, is no Counsell, but a Precept; Christs words not kept by this young man, threatned punishment against him. For Christ declares him excluded out of the Kingdome of heauen, for the not obseruing of them; therefore Christs words to this young man were no Counsell, but a Precept. The maior of this is Bellarmine and the Authors of the Pastorall Letter. The minor thereof, is also taken out of the same Letter. For wherefore should this sentence haue been terrible and dreadfull to this rich man, if hee might haue left the obseruation of the words of our Lord without danger of punishment. The second difference betweene a Counsell and a Precept is, that a Precept obserued, hath a reward; a Counsell obserued, hath a greater reward. There were certaine heretikes in Saint Austins time, which taught, that a rich man remaining in his possessions and riches, cannot enter into the Kingdome of Heauen, although he haue done the Commandments of God with his riches. Saint Austin answers and refutes them by the exam-

ples



ple of Abraham, Isaac, and Jacob: Our Fathers, Abraham, Isaac, and Jacob, that are departed out of this world so long before, have escaped the disputations of these men: for all those had no small riches, as the most faithfull Scripture witnesseth it; and notwithstanding when he, who being trusty rich, became poore for us, hath foretold by a most true promise, that many shall come from the East and West, and shall sit downe in the Kingdome of Heaven, not above them, nor beyond them, but with them. These words doe minister vnto me a second argument; That which being obserued, brings not a greater glory, then if it were not obserued, is no Counsell: but to sell all that we haue, and giue to the poore, procures not a greater glory, then is that of Abraham, Isaac and Jacob, which haue not sold that which they had. Therefore to sell what we haue, and giue to the poore, is not a Counsell. The Maior is grounded vpon the definition of a Counsell, such a one as is in the Pastorall Letter. The minor is of the Scripture, witnessing that none shall haue a greater glory, then Abraham, Isaac, and Jacob, who haue liued and died, abounding in great wealth and substance; because as Saint Austin hath obserued, They which shall come from the East and West, of what qualitie and condition soeuer they be, shall be in heauen with them; and not beyond them, nor before them. Therefore the conclusion is necessarie.

III. Nay furthermore, althoug it were a Counsell, all the world may see, that the Author of the Pastorall Letter allegeth it against himselfe, and overthroweth that which he pretends to build by it: for if to sell all that we haue is a Counsell of perfection, meritorious, and worthy of a greater reward and glory, why doth he not it himselfe? why giues he not ouer his Cardinals Hat? why desires he to be called any longer the Prince of the Church? with what conscience doth hee possesse and enioy the renew of two thousand pounds ycerely? why sells hee not all? giues not all? takes not the scrip, and so follow Christ? The Pope abounding more in gold and silver, then any King in Christendome; the Cardinals, whereof some of them are richer then any Prince or Lord in Christendome; the Bishops and other Ecclesiasticall persons, that are overwhelmed in riches and pleasures, why doe they not so much?

<sup>1</sup> *Ab. 3. 6.*

<sup>2</sup> *Ab. 18. 3.*

*Ch. 20. 34.*

*1. Cor. 4. 12.*

*1. Thes. 2. 9.*

*2. Thes. 3. 8.*

<sup>1</sup> *Mat. 19. 27.*

*Mat. 23. 4.*

*Mat. 6. 20.*

*1. Cor. 16. 22.*

*Ab. 13. 10.*

Saint Peter (of whose succession the Pope boasts) *had neither silver nor gold. Saint Paul was so poore, that he got his lining by making tents. The other Apostles were no better at ease. Behold, say they vnto Christ, we haue forsaken all and followed thee. Where shall we finde any of their Bishops (which maintaineth that they are their successors) any one of them, that forsaketh his riches to follow Christ? who amongst them would be Bishop, but to haue riches? who amongst them would burden and charge himselfe with that office, if that office were not charged with many fat and great benefices? These are notwithstanding they, who living in the world, and in pleasure as much as any of the world, doe preach pouertie, and extreme miserie vnto others; like the Pharisees in this point, of whom Christ Iesus our Master said, "They make heauie burdens, and grievous to bee borne, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers."*

III. As he condemnes himselfe in alleaging this pretended Counsell, as a greater loue of the perishable riches of this world, then of the greatest glory of heauen; *"I haue neither math, nor rust doth corrupt, and where therses doe not breake therew nor steale: Even so he ouerthrowes his cause, which he would recommend. He threatens with excommunication a father and a mother that haue opposed themselves, that their daughters should not resort, nor giue themselves to the Vscelines. It must bee a matter of very great importance, for the which a man is excommunicated, that is to say, cut off from the Communion of Saints, and deliuered vnto Satan. What haue they done? They haue laboured to hinder their daughters entering into the Couent of the Vscellay Nunnes. Is that a sinne worthe of excommunication? He that opposeth himselfe against the obseruation of the Counsels of Christ, is worthe of execration; I will say with Saint Paul, "Lie, him, hee Anathema maranatha. I will say vnto him, as Saint Paul did to Elymas, "O full of all subtiltie and all mischief, thou childe of the deniell, thou enemy of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord? But where are these Counsels? Behold here one,*

*One will sell that which he hath, &c.* Is this Counsell giuen to the Vrfelines? is it followed and done by the Vrfelines? Do they sell all that they haue to giue to the poore? Doe they not take away and conuey their wealth with them into the Cloyster of the Vrfelines? Doe they not robbe their fathers and mothers, and parents, by an impious, barbarous, and cruell deuotion, to enrich the Vrfelines? Are the Vrfelines those poore, of whom Christ saith, *and giue it to the poore*? Here I appeale vnto the conscience of Monkes: Is there any of them all, that selles all that he hath, and giues it to the poore? They which begge among them (and others) become Monkes, or are often compelled by their fathers and mothers to become Monkes, that their goods and patrimonie remaine in the house, to entertaine the greatnesse and honour thereof, and enrich their eldest brother. Others transporte their patrimony with them into the corporation of the Cloyster, and make good cheare therewith. Is that a selling of all that they haue, & giuing it to the poore? Therefore it is a pure mockerie, yea, they gull the world by preaching so much the Counsels of Christ, and conuering with so faire a name the hypocrisie of those, which doe not Christs words, which sell nothing, giue nothing to the poore, which seek all meanes to enrich themselves, by making many families poore. Such are the Iesuities, and such would the Vrfelines be shortly, if men would let them doe so.

V. I haue sufficiently proued, that Christs words to the rich man are no Counsell, in the sense, wherein this word is taken in this disputation; I will make you now see by the true exposition thereof, that they are a particular precept giuen vnto this young Lord. The Euangelists doe declare, that a certaine man, called by Saint Luke, a *Ruler*, comming vnto our Lord, said, *Good Master, what good thing shall I doe, that I may haue eternall life*? He desires to obtaine eternall life, and perswades himselfe, that the onely meritorious cause thereof, is to doe a good thing: he asketh not what he must beleue, but what he must doe to be saved. This was the arrogant and overweening persuasion of all the Iewes, of whom the Apostle writeth, *that they stood in their owne light*, which followed after the Law of righteousness, but had not attained to the Law of righteousness. *At Hartford & hereafter they*

Luk. 18. 18.

Mat. 19. 16.

Rom. 9. 30. 31.

Rom. 9. 30. 31.

they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone. And therefore answering his demand, and according to the hypothesis & position thereof, saith unto him, *If thou wilt enter into life, keepe the Commandements.* For when the question is made of works, the Morall Law is the rule of good workes. Hec commands

<sup>a</sup> *Ferus in Mat.*  
ut sciret se nun-  
quam implēse.  
*Quis enim de  
hoc gloriabi-  
tur, &c.*  
<sup>b</sup> 1. John 1. 8.

him therefore to keepe the Commandements, *for the ende* (saith *Ferus*) *he might know, that he had never kept them; for who can boast of this? If we say* (saith Saint *Iohn*) *that we have no sin, we deceive our selves. If we can boast that he is free from sin, none also can glory nor vaunt that hee hath kept the Law, seeing that sinne is no other thing then the transgression of the Law. He goes on, and asketh againe, Which? Not that he was ignorant of the Commandements, but because hee expected, that the Lord should haue prescribed to him others more perfect. Notwithstanding, the Lord to instruct him, that the Morall Law is the vntchangeable rule of the will of God, to him that seeketh salvation by his workes, and to shew, <sup>c</sup> *that it is not come to destroy the Law, but to fulfill, rehearseth some of the Commandements; Thou shalt doe no murder, &c. Thou shalt love thy neighbour as thy selfe.* And that to the ende, saith the same*

<sup>a</sup> *Ferus ibid.*

<sup>b</sup> *Ibid.* *Per arrogantem ille iuuenis vitam suam ad illa conferens dicit, quam neminem quidem vera pietatis habere, &c.*

*Ferus*, <sup>c</sup> *that the arrogant young man comparing his life with the Commandements, might learne, that hee had not so much as one crumme of true godlinesse. For there is nothing that stoppes so well the mouth of the arrogant and proud men, then when they are warned of Gods Commandements; and thou seest not so clearly in a looking glasse the blemishes of thy body, as thou seest thy sin in the Law. Furthermore, hee rehearseth specially the Commandements of the second Table. For he might be concluded, that hee had not kept the things that concerne his neighbour; is a great deal more convinced, that hee hath not kept the things that are of God. For if a man say, I love God, and hateth his brother; hee is a liar, saith Saint *Iohn*, <sup>d</sup> *John 1. 8.**

<sup>a</sup> 1. John 4. 20.

<sup>e</sup> *Therefore our serious answering this young mans according to the demand, remaunders him to the Law againe (being concluded in his conscience, how hee was very farre from the perfection of the righteousness required in the same) he might be humbled, disposed, and prepared to heare and receive by faith*

saith the Gospell of the remission of sinnes, whereby to be saved: but the wretched young man, young in yeeres, but younger in the knowledge of himselfe, and of the spiritual vse of the Law, puffed vp with a presumptuous opinion of his vprightnesse, dared to open his mouth, and say, *All these things haue I kept from my youth vp.* It was (saith Saint Ambrose) <sup>a</sup> a vaine <sup>a</sup> Ambros. in Luc. c. 18 inanis boasting. Saint Ierome saith plainly, <sup>b</sup> the young man lied; for <sup>b</sup> Hieron. in Mat. c. 19. mentitur if he had fulfilled in word and dede that which is contained in the Law, Thou shalt loue thy neighbour as thy selfe; how comes it afterwards, that he hauing heard say, go and sell that thou hast, and giue to the poore, he went away sorrowfull, for hee had great possessions? Saint Hilarie writes, <sup>c</sup> that hee hath not kept the things he is sent back vnto. And Saint Austin arguing vpon that he went away sorrowfull: <sup>d</sup> Let him consider, how he hath kept those Commandements; for I thinke that he answered more arrogantly, then truly, that he had kept them. Ferus among the Modernes, a great Preacher in his time, and of great reputation among his owne, proues that he lied, <sup>e</sup> I will not say (saith he) that he hath perfectly fulfilled the Commandements of God, vnlesse I should say, that hee was pure from sinne, wherunto the Scriptures gaine saies evidently. For who can boast, that he hath no sinne, seeing Salomon saith, <sup>f</sup> that there is no man that sinneth not; and Saint Iohn; <sup>g</sup> If we say that we haue no sinne, we deceive our selues, and the truth is not in vs. And the Psalmist, <sup>h</sup> If thou shouldest marke iniquities, O Lord, who shall stand? and Saint Iames, <sup>i</sup> In many things we offend all; and the Wise man; <sup>k</sup> A iust man falleth seuen times the day. For which cause Christ commaunds all to pray and say, <sup>l</sup> Forgiue vs our trespasses; Who is he then, that seeth not that this young man spake very presumptuously, *All these things haue I kept*, and that with this addition, *from my youth vp*? seeing that Christ vpbraides evidently and manifestly reprocheth the Iewes, <sup>m</sup> Did not Moses giue you the Law, and yet none of you keepeth the Law. These reasons are irrefragable, and without any reply.

VII. How then, saith this young man that hee hath kept the Law? Surely because he vnderstood not the true vse of the Law. He had laied no violent and bloudy hands vpon any to kill him. He had not defiled his neighbours bed. He had not

<sup>a</sup> Ambros. in Luc. c. 18 inanis iactantia.

<sup>b</sup> Hieron. in Mat. c. 19. mentitur adolescens, &c. <sup>c</sup> Hilar. in Mat. c. 19. Neque superior illa egerat, ad quæ remittitur.

<sup>d</sup> August. Epist. 89. quest. 4. Quis viderit, quemadmodum illa legis mandata seruauerat, putoenim quod se arrogantiùs quam verius seruasse responderit.

<sup>e</sup> Ferus in Mat. c. 19.

<sup>f</sup> 1. King. 8. 46.

<sup>g</sup> 1. Iohn 1. 8.

<sup>h</sup> Psal. 130. 3.

<sup>i</sup> 1. am. 3. 2.

<sup>k</sup> Prom. 24. 16.

<sup>l</sup> Mat. 6. 12.

<sup>m</sup> Iohn 7. 19.

<sup>a</sup> Mat. 5. 43.

<sup>b</sup> Phil. 3. 7. 8.

<sup>c</sup> Luk. 18. 11. 12.

<sup>d</sup> Mat. 5. 21.

<sup>e</sup> Prou. 23. 26.

<sup>f</sup> John 4. 23.

<sup>g</sup> Rom. 7. 7.

<sup>h</sup> Phil. 3. 8. 9.

<sup>i</sup> Ferus in Mat.

29. Adolescentes

Inleorum more

praecepta tantum

externè aspice-

bat, idèd in hanc

presumptionem

inciderat.

<sup>j</sup> Ibidem.

stollen another mans goods. He had not borne false witnesse against his neighbour before the Magistrate. He had done no wrong to his neighbour. Hee was taught, that to liue blamelesse before men, was to fulfill the righteousness of the Law. For the false Doctors had restrained the vse of the Law to the outward obseruation thereof, euen to say, <sup>a</sup> *Thou shalt loue thy neighbour, and hate thine enemy*; as if an enemy were not a mans neighbour, and this false doctrine was propounded by them, as deriued from the Elders. So Saint Paul saith, that <sup>b</sup> *being a Pharisee, touching the righteousness which is in the Law blamelesse, which things he esteemed gaine as then to him, iudging that he was well prouided of all the righteousness of the Law, necessarie to saluation. Euen so the Pharisee, & God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or euen as this Publican; I fast twice in the weeke, I giue tithes of all that I possesse*. It might be that he spake truly, but he deceiued himselfe, in that he thought that God was as man to content himselfe with an outward righteousness; whereas if he had come to the Schoole of Christ, <sup>c</sup> or else had well considered and pondered the summe of the Law; he had learned, that God, who is a Spirit, and that aboue all asketh the heart, as he saith, <sup>e</sup> *My Sonne giue me thine heart*, hath giuen a spirituall Law to the spirit of man, that he may be serued <sup>f</sup> *in spirit and in truth*. Thus Saint Paul learnt it after his conuersion; and instructed, that the last Commandement, <sup>g</sup> *Thou shalt not couet*, did condemne the first bad motions of the heart, did acknowledge and confesse himselfe a sinner; and declared, that then he began to count all his pretended righteousness, and all his other prerogatiues <sup>h</sup> *but losse and dung*, that hee might winne Christ, and be found in him not hauing his owne righteousness, which is of the Law; but that which is through the faith of Christ, namely, the righteousness which is of God by faith. Ferus <sup>i</sup> giues this reason, saying, <sup>j</sup> *The young man according to the commandments outwardly, therefore he fell into this presumption, &c.*

VIII. Lastly, he asked, *What lacke I yet?* <sup>k</sup> *looking (saith Ferus) that Christ would haue told him, that he lacked nothing. They stumble at this stone, which doe erre and restrain the*

Com-



Commandement to outward things only. For these doe easily rush headlong into presumption, and that is fulfilled in them, which is written in the Revelation; <sup>a</sup> Thou saiest, I am rich, and increased with goods, and haue neede of nothing, and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked. Finally, these are more dangerously sicke and more difficultly healed, then if they were openly wicked. To these therefore this sentence appertaineth, <sup>a</sup> I would thou wert cold, or hot. What can we say more smoothly, and conformably to the words of Christ, vnto the Priests and Elders of the Church, as righteous as this young Ruler? <sup>b</sup> Verily I say vnto you, that the Publicans <sup>b</sup> Mat. 21. 31. and the Harlots goe into the Kingdome of God before you. <sup>c</sup> Reuel. 3. 17.

IX. But this seemes to disagree with that, which we reade in Saint Marke, namely, that the rich man hauing said, that he had kept all the Commandements from his youth; <sup>c</sup> Iesus beholding him, loued him. Now the Lord loueth no liars, and therefore it is credible, that he said the truth, saith <sup>d</sup> Bellarmine: but truly it is in no wise credible, that he was neuer angry with his brother without a cause, that he neuer coueted in his heart any thing appertaining vnto his neighbour. To be short, that he loued his neighbor, his enemy, yea, the stranger, an vnknowne man; yea, his very friend as himselfe, that is to say with such an affection, sinceritie, seruencie, earnestnesse, readinesse of courage, and with such loyaltie as himselfe. If he had loued only the poore of his Countrey, of his towne, of his neighbourhood as himselfe, hee had not reserved to himselfe so much wealth. Wherefore it is certaine, that he lied in respect of the true vnderstanding of the Law; but he lied not, in regard of the interpretation and meaning that the Pharisees gaue, leading a blamelesse life from his youth vp among men; for the which cause our Lord loued him, that is to say according to *Lyra* exposition, he shewed him an amiable countenance. For the Greeke word, *φίλος*, which is heere turned, to loue; among other things signifies to receiue one courteously and friendly. Saint Markes words doe beare plainly this sense, for he saith not simply, that Iesus loued him, but that he beheld him and loued him, that is to say, did behold him with a meeke and lovely look, testifying to him, that hee did make much esteeme and

<sup>a</sup> *Lyra in Marc.*  
<sup>c. 10.</sup> *Ostendit*  
*sibi vultum am-*  
*icabilem.*  
<sup>e</sup> *Eustath in*  
*Odys.*  
*Origen in hunc*  
*locum.*

61 *Iſai.* 42.3.  
*Mat.* 12.20.

<sup>h</sup> *Zach.* 4.10.

<sup>1</sup> *Pſal.* 113.7.8.

<sup>k</sup> *Pſal.* 73.6.  
 7.8.9.

<sup>1</sup> *Geneſ.* 6.11.

<sup>m</sup> *Geneſ.* 6.2.

<sup>n</sup> *7<sup>th</sup> *Chap.* 3.1.*

account of this affection, wherewith he was carried to the outward obſervation of the Law. For it was prophesied of Chriſt, *that a bruised reede ſhall be not breake, and ſmoking flaxe ſhall be not quench*; that is to ſay, he would approve the leaſt appearance of good that he ſhould finde in men, intertaining it, and not quenching it; as it is alſo written in *Zacharie*, *who hath deſpised the day of ſmall things*. And truly it was a good beginning, and worthy of praiſe and commendation, to ſee a young-man, ſhunning from his tender yeeres the deſires of youth, and following after all honeſt and laudable things among men. O that our Chriſtians, young and old, could reſent every where in their lives, the innocent life of this young Ruler, that they did not uſe their tongues to deceit, that they had not their feete ſo ſwift to doe euill, that their hands were not ſo full of bloud! the widdow ſhould not be ſo trodden vnder foote, the weake ſhould not bee ſo harried and oppreſt, the ſimple circumuented, the poore deſpised, and *Achab* ſhould not take away *quo iure quâ inturia*, poore *Naboths* vineyard. Were they but good onely in equall compariſon with certaine Heathens, that would be profitable to them; for they ſhould thereby haue more glory among men, and leſſe torment in hell. But alaſſe our life iuſtifieth and excuſeth the liues of the Phariſees and Heathen men, which haue not ſinned halfe ſo much as we haue done. If God bleſſe ſome with proſperitie, (and how many doe we ſee, *in whom he raiſeth out of the duſt, and liſteth out of the dunghill, making them to ſit with Princes, yea, with the Princes of his people*, as *Dauid* ſaith. Suddenly, *pride compaſſeth them about as a chaine, violence cometh them as a garment. Their eyes ſtand out with fatneſſe, they haue more then heart could wiſh; they are corrupt, and ſpeake wickedly concerning oppreſſion; they ſpeake loſtily; they ſet their mouth againſt the heauens, and their tongue walketh through the earth;* <sup>1</sup> which is now as much, nay, more corrupt before God, and filled with violence, then when <sup>m</sup> the ſonnes of God ſaw the daughters of men, and took them wiues of all which they choſe. To proue this, we neede but enter into great Cities, and may juſtly cry againſt them, as in old time the Prophet cried againſt *Ieruſalem*, *Woe to her that is glutted with ſilke, and purſueth to*

the oppressing Citty. The strong are within her roaring Lions, they are night-wolves, which leaue no bones to gnaw vpon in the morning; of whom the Prophet *Micah* prophesied; *Woe to them that devise iniquitie, and worke euill vpon their beds; when the morning is light they practise it, because it is in the power of their hands; and they coner fieldes, and take them by violence, and houses, and take them away; so they oppresse a man and his house, enen a man and his heritage.* The women and maides do paint their faces, and tire their heads like *Jezebel*. *2 King. 9. 30.* They dance as the daughter of *Herodias* did. They go abroad *Mat. 14. 6.* with a Mercers shop on their shoulders, of whom it is written, as otherwhiles of the daughters of *Sion*; *Because the daughters of Sion are haughtie, and walke with stretched forth necks, and wanton eyes, walking and mincing as they goe, and making a tinkling with their feet; The Lord will smite with a scabbe the crowns of the head of the daughters of Zion, and the Lord will discover their secret parts.* There are but few that can say with this young Lord, that they haue not committed adulterie, that they haue kept the Commandement, in regard of the outward righteousness of the Law; yea, few that know the Commandements, yea, that will heare speake of them; few therefore whom our Lord *Iesus Christ* loueth, as he loued this young man, although he loued him not with that speeciall loue, whereof *S. Iohn* witnesseth, that hauing *loved his owne which were in the world, he loued them vnto the ende.* Hee loued him, because he saw in him a desire to profit, but he loued him not, as hauing profited much. He loued him to conuince him of sin, but he loued him not to conuert him from his sinne. He loued him, to warne and admonish him of that which he should doe, but he loued him not, to make him to doe it. He loued him to instruct him, he loued him not to faue him. He loued him with that measure of loue, wherewith he loued the Doctor of Law; who, although he asked him, which is the great Commandement in the Law to tempting him, hee omitted not to approue *Mat. 22. 35.* the good he found in him, and to say vnto him, *Thou art not farre from the kingdom of heauen.* *Mark. 12. 34.* But he loued him not with that loue, wherewith he loued his disciples; *As my Father hath loued me, so haue I loued you; greater loue hath no man shewed* *Iohn 15. 9. 13.* *this,*

7 Ephes. 5. 25.  
26. 27.

this, that a man lay downe his life for his friends. In a word, he loued him with a common loue of a Doctor, teaching with mildnesse those which came to him, but he loued him not with that speciall loue of a Sauour, wherewith he hath loued none but his Church, as it is written, *He loued the Church, and gave himselfe for it, that hee might sanctifie and cleanse it with the washing of water by the word, that he might present it to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holy, and without blemish.* Louing him therefore with that common loue of a Doctor and Teacher, he proceeds to instruct him, and saith vnto him;

2 Mat. 19. 21.

X. *If thou wilt be perfect, goe and sell that thou hast, and giue to the poore; and thou shalt haue treasure in heauen, and come and follow me.* What is that to say, *If thou wilt be perfect?* It is as much as to say, saith Bellarmine, *as if thou art not content with eternall life, but dost aspire vnto an excellent degree in eternall life.* O man, wherewith can he content himselfe, that is not contented with eternall life? which is the gaine of the death of the Sonne of God, and of all that which God promisseth, which God giueth vnto those he loues; all that the Saints sigh after, the Abstract and epitome of all that which they beleene, all which they desire and indeuour to apprehend, all that which they obtaine & apprehend. Where hath Christ Iesus taught any not to content himselfe with eternall life? Where is it written, that to be perfect, is as much as not to be content with eternall life, as much as to aspire vnto a more excellent degree in eternall life? How can such a glosse agree with the Text? For let them tell me, if this young man had already merited eternall life, for no? If hee had merited it, then it would follow, that hee that is no Christian, that is not iustified in the blood of Christ, that is not sanctified by the Spirit of Christ, that hath not acknowledged Christ but a good Master and Doctor, and not for his good Sauour, that neuer followed Christ, that refused to follow Christ, can merite eternall life. Now if eternall life can be gotten without Christ, Christ came into the world in vaine, in vaine is he dead, and hath fully finished the worke of our redemption in vaine. If he had merited it, how went hee away sorrowfull, when Christ counselled him to sell all that hee had,

and

b Bellar. de monach. c. 9. §. 18.  
Si non es contentus vita eterna, sed aspiras ad excellentem gradum in ipsa vita eterna.

and to follow him? How came it to passe, that he went not rather away altogether ioyfull and content? For hee enquired onely of eternall life, and Christ gaue him this testimonie (if we beleue *Bellarmino*) that hee had already merited eternall life, there was then great occasion of great ioy. And as touching the words, *Goe and sell that thou hast*; it was (saith *Bellarmino*) but a Counsell which Christ left to his choice, either to doe it, or to leaue it vndone without danger. There was then no subiect, no cause of sorrow, except they will affirme, that the Saints which neuer wore a Monkes Cowle, nor euer haunted a Cloister, shall haue wherewith to bee sorrowfull in heauen; seeing themselves deprived of that more excellent degree of glory, which is nothing else but the *Aureola* in that part there, to the end the holy Ghost may be condemned of falsehood in the description of the eternall happinesse, which hee setteth downe, saying, *that there shall be no more sorrow, nor crying, neither shall there be any more paine.* And if he hath not fulfilled the Law, he hath not deserued eternall life, as his owne conscience witnessed against him, when he went away sorrowfull, as our Sauiour Christ declared after he was gone, saying, *Children, how hard is it for them that trust in riches, to enter into the Kingdome of heauen.* If he trusted in his riches hee was couetous, and if couetous, an idolater, for *couetousnesse is idolatrie,* and *the couetous is an idolater*; and if an idolater, hee hath not kept the Law; if he hath not kept the Law, he hath not merited eternall life. Contrariwise he hath been excluded and debarred from it by the transgression of the Law, and namely by his couetousnesse, that made him *make gold his hope, and say to the* *gold, Thou art my confidence.* Whereupon the Lord pronounced, that hee shall enter into the Kingdome of heauen, when a Camell can goe through the eye of a needle. And if he hath not kept the Law, he hath not merited eternall life; but for his couetousnesse is punished with euermore torment; surely the perfection whereof the Lord speaketh, is not a more excellent degree of eternall life in heauen, but hath another sense and meaning, which offereith it selfe evidently in the text.

*Mark. 10. 24.*

*col. 3. 5.*  
*1 Ephe. 5. 5.*

*Iob 31. 24.*

*1 Cor. 13. 12.*

¶ After the young man had said, that hee had kept the Com-

<sup>h</sup> Mat. 19. 20.

Commandements, to the which the Lord sent him backe, hee asketh againe, <sup>h</sup> *What lacke I yet?* Hee had made his first demaund touching the meanes of attaining vnto eternall life. He asketh againe, if he lacked yet something? Of what? Surely of the meanes whereby he might haue eternall life. For hee was not as yet taught, that there were in heauen *Aureole*; and therefore he made no such demaund. He would haue been content to haue laine in *Abrahams* bosome, and to haue sat at table with him in the kingdome of heauen. Therefore the Lord answereth to his demaund, *If thou wilt be perfect, that is to say, If thou desirest that there be nothing wanting in thee to the obtaining of eternall life, Goe and sell that thou hast, and giue to the poore, &c.* Either this is the sense of the answer, or else the Lord answered not to his question; let the other Euangelists be heard, and you shall finde, that this is the true sense and meaning. Saint *Marke* setteth downe Christs answer in this manner, <sup>i</sup> *One thing thou lackest.* Saint *Luke* in these wordes, <sup>k</sup> *Yet lackest thou one thing, sell all that thou hast, and distribute vnto the poore, &c.* Certainly he lacked this one thing to haue eternall life, whereof onely he made the demaund; and therefore the sense of our Sauours words is, Thou hast not yet all that is necessary to eternall life; wherefore if thou wilt be perfect, and desirest to lacke nothing whereby to be saved, *go and sell all that thou hast, &c.* The Lord therefore speaketh not of a greater perfection, then that which is commanded in the Law, much lesse of a more excellent degree of glory in heauen. For to what purpose should hee haue counselled such a perfection to a man that was a Jew by profession, and that was not his disciple? For reason would haue required, that hee should make him first of a Jew a Christian, and so by degrees of a Christian a Monke; seeing that to be a Monke or Prier is the highest degree of Christian perfection in this life, and hath the highest degree of glory in the life to come, as the Monkes doe say.

<sup>i</sup> Mat. 19. 20.

XII. Now follow the words, <sup>i</sup> *Goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me.* In these words is a twofold commandement and promise; the first is a commandement of charity, the second a commandement of faith. Of the first, *Chrysostom*

*Alexan-*



Alexandrinus writeth thus; <sup>m</sup> That when the Lord saith, <sup>m</sup> goe and sell all that thou hast, and give to the poore, hee refuses him which boasteth, that he had kept all the Commandements from his youth up: for he had not fulfilled the Commandement, Thou shalt love thy neighbour as thy selfe. But then that he might be made perfect by the Lord, he was taught to impart, and give by charitie; and therefore he prohibits him not to be rich, but to be vniustly and vvasatiably rich. <sup>n</sup> Origen saith plainly, that if he had kept the Commandement, Thou shalt love thy neighbour as thy selfe, the Lord had not spoken to him of a greater perfection; and he alleageth to this purpose a certaine Gospell according to the Hebrewes, non ad autoritatem sed ad manifestationem proposita questionis, not for the authorising, but for the clearing of the question propounded; where our Lords words are thus set downe, <sup>o</sup> How saiest thou, I haue kept the Law and the Prophets? seeing that it is written in the Law, Thou shalt love thy neighbour as thy selfe; and behold, many of thy brethren, the sons of Abraham are covered with dung, and die for hunger, and thy house is stufte with store of goods, and there goeth nothing out of it to them. And then declaring his opinion; <sup>p</sup> It is true (saith he) that the rich man hath not fulfilled the Commandement, Thou shalt love thy neighbour as thy selfe; for he despiseth many of the poore, and hath giuen none of his riches to them. And a little after expounding the meaning of the words, <sup>q</sup> The Lord (saith he) intending to conuince this rich man, as one not telling the truth, &c. saith vnto him, If thou wilt be perfect, goe and sell that thou hast, and give to the poore; for so it will appeare that thou saiest true, if thou hast loued, or if thou lovest thy neighbour as thy selfe; It is therefore a Commandement, and a Commandement of charitie.

XIII. Bellarmine gain-saith this, saying, that this is not a Commandement of charitie, because that <sup>r</sup> Charitie requires onely that we love our neighbour as our selues, and therefore requires not that we giue all that wee haue to our neighbour, and

<sup>m</sup> Clemens Alexand. Stromat. 3. lib. 3. Resellit eum qui gloriatur, quod omnia in iuuentute praecepta seruauerit. non enim impleuerat illud, Diliges proximum tuum sicut teipsum; Tunc autem ut qui a Domino perficeretur, docebatur communicare & impertire per charitatem.

<sup>n</sup> Origen in hunc locum.

<sup>o</sup> Ibid. Quomodo dicis legem feci & prophetas? quoniam scriptum est in lege, Diliges proximum, &c. & ecce multi fratres tui filij Abrahæ amissi sunt stercore, morientes praesente fame, & domus tua plena est multis bonis, & non egredietur omnino aliquid ex ea ad eos.

<sup>p</sup> Ibidem. Verum est ergo, quia non impleuit diues mandatum, &c. <sup>q</sup> Ibid. Volens arguere diuitem illum dominus noster, quasi non vera dicentem, &c. dixit ad eum si vis, &c. Sic enim apparebis dicere verum, si dilixisti aut diligis proximum tuum sicut teipsum.

<sup>r</sup> Bellar. de monach. c. 9. §. 19.

keepe nothing for our selues: but wee keepe this Commandement if we giue partly, and retaine in part. But Bellarmine dissenteth to say, that in the Commandement, *Thou shalt loue thy neighbour as thy selfe*, the word *As* doth not signifie the quantitie, measure, and rule of our charitie, but onely the qualitie thereof: for we loue our selues without measure and limit, and God will not haue vs to loue our neighbour in this manner. Furthermore, if the loue we beare to our selues, were the rule of our charitie towards our neighbour, the common prouerb would be true, *that charitie begins at her selfe*. But reason and experience sheweth, that to be false; for we are bound to loue Father, Mother, our King, our Country, the Church of God more then our selues. The Scripture saith, that *Charitie seeketh not her owne*, and according to that giues vs this expresse Commandement, *Looke not euery man on his owne things, but euery man on the things of others*; wherefore this *As* is not a marke of equalitie, but of similitude, and signifies the truth and sinceritie that ought to be in our charitie: for as wee loue our selues in truth, and without dissimulation or reseruatiō; so ought we to loue our neighbour, *not in word, neither in tongue, but in deede and in truth*, saith Saint Iohn. The rule and measure of our loue towards our neighbour, is the loue of Christ towards vs; *A new Commandement I giue vnto you, that ye loue one another, as I haue loued you, that yee also loue one another*. Now his loue consists in this, that he died for vs; therefore our also towards our neighbours ought to consist in this, if God call vs therevnto, *Hereby perceiue we the loue of God, because he laid downe his life for vs, and we ought to lay downe our liues for the breshren*. If our liues, how much more all our goods, that are not so much as our life is? Secondly, Iesus Christ commanding this rich man to sell all that hee had, did not bid him giue all to the poore, to become a beggar, a vagabond, and a wallet bearer; for in the Text there is but, *and giue to the poore*. Now he could haue giue of his all, without giuing all. But because Christ would haue made him a Disciple, and one of his attendants and followers during the dayes of his flesh; and afterwards a Preacher of his Gospell in those places where it would haue pleased him to haue sent him; he commands him

to ridde himselfe speedily of his possessions, that they might not with-hold, nor hinder him to follow Gods calling, and to giue liberally to the poore; but hee commaunds him not to giue them to the poore, without reseruing any thing for his need; and there is nothing in the Text, from whence they can gather any such, either Commandement or Counsell. Thirdly, it is true in generall, that charitie requires not of vs, that wee giue all we haue to the poore, without any reseruatiō for our selues, neither also that wee sell all that we haue, for ordinarily this sentence of the Apostle takes place, <sup>a</sup> *I meane not that o-* <sup>b</sup> *2. Cor. 8. 13.*  
*ther men be eased, and you burthened, but by an equalitie.* But such a time may happen, that a man shall be called of God, to lay downe not all his goods onely, but his life also for his brethren; then such a one receiueth of God a true Commandement to doe so; if he doth not so, he transgresseth the Commandement of God, and becomes guiltie before God. It is not a generall Commandement to euery man, to goe out of his Countrie to serue God, and to offer vp to God his children to obey God. Norwithstanding, this was a particular Commandement giuen to <sup>b</sup> *Abraham*, which *Abraham* could not haue <sup>b</sup> *Genes. 12. 1. 4.*  
*refused to doe, without shewing himselfe an hypocrite; with-* <sup>b</sup> *Genes. 22. 2. 3.*  
*out offending God.* Thus although it be not a generall Commandement of charitie, to sell all that wee haue, and to giue it all to the poore; yet was it a Commandement of charitie particularly giuen, and in expresse termes from Christs owne mouth to this young Ruler; who for not obeying thereunto, is by the Lord declared to be excluded out of the Kingdome of heauen. This I say, presupposing with the most part, that it was inioyned him as well to giue all, as to sell all.

XIIII. The other Commandement is, *And come and follow me*, expresse added to the first, *to the end* (saith *S. Austin*) *we think not, that it can profit any body, when he shall haue done these things; when he shall haue sold all that he hath, and shall haue giuen it to the poore, if he follow not Christ.* This commandement is termed by *Bellarmino*, <sup>d</sup> *A Counsell of obedience: A Counsell* (saith he) and no Commandement, because it is giuen but to him to whom it hath been said, *Goe and sell all that thou hast.* And this is his sixth obiection, whereby hee pretends to proue the obedience, which the Monks yeeld and giue to their

<sup>c</sup> *August. epist. 1*

<sup>b</sup> *89. quest. 4. De*

*inde addidit,*

*veni & sequere*

*me, ne cuiquam*

*quando hac fecerit, aliquid promittatur, si non sequatur Christum.*

<sup>a</sup> *Bellar. de Mo-*

*nach. c. 9. §. 41.*

<sup>b</sup> *Obiectio.*

Abbot, Prior, Generall, or other Superiour; Nothing can bee more ridiculous, as if an Abbot were Iesus Christ, and to follow an Abbot, were to follow Christ; Iesus said, *And follow me*, and did not command this yong man to become a Monke, and to ranke himselfe vnder the obedience of an Abbot in a Monasterie. Friers, Abbots, Cloisters, and Monasteries were things vnknowne in those times, and a long time after. To follow Christ is taken diuersly in Scripture; Sometimes it is referred to the time onely wherein our Sauour Christ was in the flesh, and to the attendance of his person, in which sense he said vnto one of his Disciples, that asked him leaue *to goe and bury his father*, *Follow me, and let the dead bury their dead*; and vnto *Matthew* sitting at the receit of custome, *Follow me, and be a rose and followed him*; As much said *he* vnto *Philsp.* To follow him, was to accompany Christ frō place to place, & to become his disciple, for to be after imployed by him in the ministerie of the holy Gospell; Thus all the Apostles, except *Paul*, haue followed Christ, not by counsell, but by expresse commandement; Thus would Christ haue had this yong man to haue followed him corporally, and accompanie him wheresoeuer hee went; And in this manner hee commanded him to follow him, not by a commandement common to all men, but by a personall commandement directed and given but to a few persons. For our Sauour Christ refused to take to his corporall attendance some men that would haue ranked themselues thereunto, *A certaine Scribe came and said vnto him, Master, I will follow thee whither soener thou goest, and he refused him.* Hee that had been possessed with the Diuell, and was deliuered by Christ, *prayed him that hee might be with him, but Iesus suffered him not.* But most commonly to follow Christ, is to deny himselfe, to take vp the crosse of Christ, to rest in him with a true and liuely faith, and depend on him in life and death. This following is common to all, commanded to all men: *who soener saith hee will come after mee, let him deny himselfe, and take vp his crosse and follow me.* The Lord would haue this young man to follow him, specially in this manner; and therefore wee haue said, that these words were a commandement of faith, for it is with the secret of faith that wee follow the Lord, goe to the Lord, and obey the Lord. There being

<sup>c</sup> Mat. 8. 22.

<sup>f</sup> Mat. 9. 9.

<sup>v</sup> Iohn 1. 43.

<sup>h</sup> Mat. 8. 19.

<sup>i</sup> Mark. 5. 18. 19

<sup>k</sup> Mat. 16. 24.

being therefore no other following of Christ, then that which was corporall and of few persons, which hath ceased; and that which is spirituall, common to all the faithfull, which is perpetual; there is nothing in this text for the Monkes and Friers. For to follow Christ, is not to frame and apply himselfe unto the iudgement and will of another, as Bellarmine falsely saith, but to frame himselfe unto the will of Christ alone, <sup>1</sup> who is <sup>1</sup> Mat. 23. 10. our only Doctor and teacher, whom we must heare; and our only patterne, whom wee must imitate; and our Lord, whom wee must obey. There is no more due vnto the others, how holy soeuer they haue been, then to S. Paul, that saith, <sup>m</sup> Be ye followers of <sup>m</sup> I. Cor. 11. 1. me, euen as I also am of Christ.

XV. The promise annexed to this commandement is, And thou shalt haue treasure in heauen; whence Bellarmine inferres, that to giue all, deserueth a singular and speciall reward. This man turnes all the promises, that God makes to them which obey him, into salaries and wages due, and iustly giuen to the merits of men; as if the creature could merit of his Creator, man (which is but a little worme) could make God beholding to him, and could purchase to himselfe for a little money that glorie, which eye hath not seene, nor eare heard, neither hath entered into the thought of man. How much better <sup>n</sup> Ferus expoun- <sup>n</sup> Ferus in Mat. dling this promise, Admirable (saith he) is the goodnesse of God, <sup>6. 19.</sup> he might exact without any remuneration, and damne the disobedient: but behold, he allures by promises, and makes himselfe a debtor, he, who is debtor to none, but vnto whom all creatures are indebted: what other thing then can I say, then that which Dauid saith, <sup>o</sup> Praise ye the Lord, O giue thanks vnto the Lord, <sup>o</sup> Psal. 106. 1. for he is good for his mercie endureth for ever, let Israel say he is good: God then promiseth vnto men eternall life to draw them to their dutie, and hee doth that as a Father, whereas hee might compell them as a Iudge: He promiseth them that which he owes them not, to the end they giue and render that which they owe; he giues them that which he promised them, not for their merit, but for his mercies sake. He giues them, I say, a treasure in heauen; & this treasure is nothing else but eternall life, which onely the rich man asked for, which only the Lord promised; and was it not enough, and more then enough? an exchange without

¶ Acts 2. 20.

proportion, of earth for heauen, of a treasure of durt and mud for a treasure of an vnſpeakable price, of the vanitie of riches for the eternall weight of a glorie exceedingly excellent? This treasure ſignifies no other thing in the holy Scripture. I will ſay vnto him that beleueth otherwiſe, and that ſeeketh eternall life in his oyle, in his gold, in his ſiluer and other corruptible things, as S. Peter ſaid vnto *Simon Magus*, ¶ *Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.*

¶ Mat. 19. 27. 28

¶ Bellar. de monach. c. 9. §. 32.

XVI. The rich man hearing that Chriſts words did import a condition, without the which he could not obtaine life eu-laſting, diſcouers his hypocriſie; and ſhewing that his money was dearer and more precious to him then his God, and the treasure he poſſeſſed here on earth was better to him and more eſteemed, then that which was promiſed him in heauen, goes away ſorrowfull, and giues Chriſt occaſion to pronounce dreadfull ſentence againſt him, and againſt all rich men that ſet their hearts on riches, and put their truſt and confidence in them, that they ſhall neuer enter into the kingdome of heauen.

¶ *Then answered Peter, and ſaid vnto him, Behold, wee haue forſaken all and followed thee, what ſhall we haue therefore? And Ieſus ſaid vnto them, Verily I ſay vnto you, that yee which haue followed me in the regeneration, when the Sonne of man ſhall ſit in the throne of his glorie, ye ſhall alſo ſit vpon twelve thrones, iudging the twelve tribes of Iſrael.* ¶ *This is as much* (ſaith *Be-larmine*) *as if Peter had ſaid, Behold, wee haue done that which this young man will not doe, what wilt thou giue vs therefore? Whereunto our Sauour ſaid not, I will giue you nothing, for I ſpake but to this young man, and that not in earneſt, but only that we might not know that he lied; He answered not ſo, but ſaid, Verily I ſay vnto you, &c.* This gloſſe ſpoiles the text, and is contrarie to the truth. For the Apoſtles ſold not all they had, and gaue not all to the poore; for although they had left their ordinary vocation whereby they might haue got their liuing, and had left the care of their domeſticall buſineſſe to follow Chriſts calling, they renounced not for all that the poſſeſſion, the right and prerogatiue, nor left the uſe thereof, when they were in thoſe places. The hſtorie ſheweth plainly, that after



ter: *Matthew had followed Christ, he made him a great feast in his  
 own house. Yea, Peter that said these things, had yet his  
 house, as it is written, When Iesus was come into Peters house,  
 he saw his wines mother laid, and sicke of a fever.* Christ telling  
 his disciples what should befall them at his death, saith he nor,  
*The house commeth, yea, is now come, that ye shall be all scatter-  
 ed every man to his owne?* And being vpon the Crosse said vn-  
 to Iohn touching the Virgin, *Behold thy mother,* it is not said,  
*that from that hower that Disciple tooke her vs into his  
 owne home.* They had therefore yet their houses; and therefore  
 Bellarmine imputes vnto them a lie in making them say, *Be-  
 hold we haue done that, which this young man will not doe.* For  
 they had not sold all, nor given all; but it appears by the last  
 Chapter of Saint Iohn, that they had yet their ships and nets.  
 Now although they had left all without reseruing to them-  
 selues any right and proprietie, they had done it by comman-  
 dement and speciall calling; as being particularly called to fol-  
 low Christ euery where, and after his ascension to preach the  
 Gospell throughout the world. And therefore the fact of the A-  
 postles serues nothing to the purpose of Monkes and Friers;  
 ylesse they shew that they haue receiued a commandement  
 from Christ, as the Apostles haue; that they forsake all, and giue  
 also the poore, as they pretend to haue been done by the Apo-  
 stles; that they follow Christ, as the Apostles haue done. This  
 is the chiefest point; *For it sufficeth not vnto perfection* (saith  
 Saint Ierome) *to sell all a man hath, if after the contempt of riches  
 he followeth not Christ, that is to say, if in departing from euill bee-  
 cometh not the good, &c. Many leauing their riches, follow not the est,  
 & per uer- Lord. Now he followeth the Lord, who followeth his steps;*  
*for he that saith, he beleueth in Christ, ought to walk euen as he wal-  
 ked.* Againe, expounding Christs answer to the Apostles, *He  
 hath not said, ye that haue left all;* for Socrates the Philosopher  
 hath done that, and many moe haue left their riches: but he saith,  
*Ye which haue followed me, which is proper to the Apostles, and  
 all the faithful, &c.* Therefore the true perfection is to follow  
 Christ, and this perfection is of all the beleeuers, saith Saint Ie-  
 rone: but to sell all that wee haue is not a state of perfection,  
 but onely a helpe to perfection; a remedie against all that could  
 hinder

hinder vs from following Christ; notwithstanding not to all, for *Abraham, Isaac, Jacob, David, Ezechias, Iosias, Zachary, Nicodemus, Ioseph of Arimathea*, many rich persons haue followed Christ, and can follow him without renouncing actually their riches; but to them onely which resemble this young Ruler, in whom the care of this world, and the deceitfulness of riches choke the good seeds which the Lord soweth in their hearts. Therefore they say nothing to the purpose, vnlesse they can proue that to weare a Friers Cowle, to thrust himselfe into a Monasterie, is to follow Christ; that Christ commanded or counselled this yong man to weare a Monks Cowle, and to enter into a Cloister; that the Apostles haue not followed Christ but by a Monkish life; or that the Monkes doe follow Christ, as the Apostles haue done.

<sup>b</sup> Hieron. in Mat. c. 19. Quod proprie Apostolorum est, atque credentium.

<sup>c</sup> Luke 14. 26.

<sup>d</sup> Luke 14. 33.

<sup>e</sup> Antonius iii.

23. c. 8. S. I.

Mandatam esse ibi paupertatem habitualement non actualement; id est flagitare Christum a nobis, non ut iam omnia abiciamus que habemus, sed ut cum confessione diuini nominis, & gloria Christi postulauerit, tum propter eum omnia desere parati simus, sicut & cum odium patris & matris, & proprie animae a sectatoribus suis Christus requirit, non iubet simpliciter ut non honorent parentes, multo minus ut eos odio habcant, sed ut re ita postulante omnia propter Christum negligere parati sint.

XVII. <sup>b</sup> Saint *Jerome* saith, that to follow Christ is peculiar to the Apostles and all beleaguers. It is not therefore a particular perfection of Monkes and Friars, but a dutie whereunto all are bound, and which is now offered and giuen to Christ, not with the feet but with the affection; not by changing place, but by changing the heart and will; as it is the dutie of vs all to purifie our soules from all carnall concupiscence, and to be alwaies disposed, ready, resolved to sell all, to giue all to the poore, to forsake all for God, for Christ, for the Churches sake, if neede be. For Christ saith, <sup>c</sup> If any man come to me, and haue not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my Disciple, &c. <sup>d</sup> So likewise whosoener he be of you, that forsaketh not all that he hath, he cannot be my Disciple. And thus it is, that *Guilielmus de Sancto Amore*, Doctor of the Sorbon facultie, about the yeere 1250, expounding the words of Christ, *Goe and sell that thou hast*, &c. saith, that an habitual poverterie, and not actually is there commanded, that is to say, that Christ requireth of vs, not that we should incontinently cast away all that we haue; but when the confession of his name of God, and the glory of Christ requireth, we be ready to leaue and forsake all things for his sake; also when Christ requireth of his followers, that they hate father and mother, yea their owne liues; he commands them not simply that they honor not their parents, much lesse that they hate them,

but that when the case shall require, they be ready to leave all for Christ. Thus in what manner soever we take the words, either literally, they are a particular commandement giuen to the young rich man, who sinned grieuously, in that he obeyed not Christ, and was punished therefore; or by application to others, they are a generall Commandement giuen to all, whereto all are bound to obey, men, women, great, little, poore, rich, all orders of what condition and qualitie, state or degree soever they be; with threatning against the wilful & refractaries, that they shall not be accounted the Disciples of Christ, and with promise to the willing and free, <sup>Mat. 19. 29.</sup> Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life. Marke, he saith, shall inherit, and not, shall merit, that wee may know that eternall life is an inheritance of children, and not a stipend of hirelings; an inheritance giuen, not due; promised to them that worke, not merited by their workes.

## CHAP. XVIII.

- I. The false Conclusion of the Author of the Pastorall Letter, saying, that he ioyneth his Counsels vnto the Counsels of God.
- II. The seventh Obiection taken from the 1. Cor. 7. yet giue 1 Counsell, grounded vpon a false interpretation.
- III. The Apostle giues no Counsell, but giues his iudgement, and his iudgement is a Commandement.
- IIII. Retaining the name of Counsell, the Counsell of the Apostle proceeding from the holy Ghost is a Commandement.
- V. It is proued by the very words of the Text, that the Apostle giues a Commandement, and not a Counsell.
- VI. The Apostles words partly falsely translated in the

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*Pastorall Letter, partly alleaged against the intencion thereof.*

VII. *The Apostle commands those that haue the gift of continencie, and are thereto called, so vse it; and those which haue it not, so marrie.*

VIII. *In what sense it is said, He that giveth his virgin in marriage doth well, but he that giveth her not in marriage doth better; I sem, the widdow is happier if she so abide.*

7. Obiection.  
Pag. 10.

<sup>a</sup> Mat. 19. 12.

<sup>b</sup> Mat. 19. 21.

<sup>c</sup> Levit. 24. 11.

<sup>d</sup> Numb. 27. 5.

<sup>e</sup> Ezch. 3. 17.

<sup>f</sup> Jerem. 1. 7.

<sup>g</sup> Mat. 28. 19. 20

<sup>h</sup> 1. Cor. 11. 23.

**I**F therefore these Counsels are given by God, who will make difficultie to ioyne his Counsell with that of the eternall wisdom, saith the Pastorall Letter, grounding a false conclusion vpon a false exposition of Christs words, <sup>a</sup> *There bee Eunuches which haue made themselves Eunuches for the kingdome of heauen sake. He that is able to receiue it, let him receiue it.* <sup>b</sup> *Goe and sell all that thou hast, and giue to the poore. We will therefore receiue this conclusion and say, If these Counsels are not given by God, as it appeares sufficiently by the exposition of the foresaid places. A Bishop, one that esteemes himselfe Gods Ambassadour, who therefore should counsell nothing, say nothing but that which he hath heard of God, should haue made difficultie, yea, should haue abstained from giuing Counsell in a matter that is not of his Commission. Moses being asked touching things that God had not revealed vnto him, <sup>c</sup> *as the punishment of the blasphemour, <sup>d</sup> the succession of daughters in their fathers goods and possession, where no male children are, and such like things, would neuer giue his iudgement and aduice, much lesse giue any Counsell, yea, and much lesse ordaine any thing before he had asked Counsell of the Lord. The Prophets lesson is, <sup>e</sup> *Heare the word at my mouth, <sup>f</sup> what soeuer I command thee thou shalt speake,* and their prophesying was nothing else, but a repetition of the lesson of their God, word by word to the people. The Apostles lesson was, <sup>g</sup> *Goe and teach all Nations, teaching them to obserue all things, what soeuer I haue commanded you.* Their practice was, <sup>h</sup> *I haue receiued of the Lord that which also I deliuered vnto you.* Their instruction to others was,**

was, <sup>1</sup> *If any man speaks, let him speak as the Oracles of God;* <sup>1. Pet. 4. 11.</sup> and these words, say wee, are wholly contained in the holy Scripture, wherein there is no mention at al of Monkish Counsels; and notwithstanding, they that are not Prophets, nor Apostles, vsurping more then, hath been permitted, euen to the Prophets, Apostles, and Euangelists, doe counsell vs to follow their Counsels, doe exhort vs, yea, vrge vs to the obseruation thereof, without God, without Christ, without Scripture, pretending therein notwithstanding the Scripture, and the name of *eternall wisdom*; surely not without infolding themselves in impietie, in cloaking with the name and title of eternall wisdom, a doctrine, which is altogether sensuall and earthly; and calling the *Counsell of God*, an intollerable yoke, where-with men haue charged the consciences of Saints, set at liberty by our Lord Iesus Christ. A Counsell notwithstanding that our Cardinal ioyneth with that of God, and that (if we belecue him) *after the imitation of Saint Paul, who speaking of virginity, saith,*

II. <sup>k</sup> *Consilium autem do, tanquam misericordiam consecutus. Pag. 10.* *sum. Yet giue I counsell as one that hath obtained mercy of the Lord.* <sup>k 1. Cor. 7. 25.</sup> But Saint Paul confesseth, that he hath not ioyned his Counsell vnto any counsell comming from the Lord, writing these words which goe immediatly before. *Now concerning virgins, I haue no commandement of the Lord.* Wherefore hee ioyneth not his Counsell to Gods Counsell, according to Saint Pauls imitation. Hee will say, that it sufficeth that he imitates Saint Paul, and that Saint Paul saith, *I giue Counsell, &c.* But I answer him, that Saint Paul hath written in Greeke, and saith, *οὐκ ἐντολὴν ἔχω τοῦ κυρίου*, that is to say, *I giue my iudgement*, and not *I giue Counsell*. His iudgement which he authorizeth by his fidelitie in the seruice of God, by the mercy he hath obtained of the Lord to be faithfull, by the Maiestie of the holy Ghost, by whose inspiration he giues it, *I giue my iudgement*, saith he, <sup>1. Cor. 7. 25.</sup> *as one that hath obtained mercy of the Lord to be faithfull.*

III. An aduice therefore that he giues, not as a priuat man, neither also as one of the troupe of Pastors, but as he that hath obtained mercy of God to be an Apostle, and very faithfull in his charge, as he who was according to the Lords promise gi-

1. Cor. 7. 40.  
 Arist. ethic. ad  
 Nicomach. lib. 6.  
 c. 11. i. d. i. p. 104.  
 15. i. p. 104. v. 104.  
 15. i. p. 104. v. 104.  
 15. i. p. 104. v. 104.

ded by the holy Ghost into all truth, to bee not able to erre in his aduice and iudgement. <sup>m</sup> Now (saith he) *I thinke also that I haue the Spirit of God.* <sup>n</sup> Aristotle saith, that *aduice, is a right iudgement of that which is seemely, and right is that which is of a true man.* Among men, who more true and vp-right, then an Apostle guided and inspired by the holy Ghost, which is the Spirit of truth, yea, the truth it selfe? Let them now shew me, if a good and vp-right aduice and iudgement, given by an Apostle, faithfull in his charge and office, hauing authoritie of the Lord Iesus to bee heard without replying, as guided by the holy Ghost into all truth, can be reiected without punishment? I argue therefore after this manner. That which can not be reiected with impunitie, is no Euangelicall Counsell, according to that we haue heard heretofore, that *A Counsell not obserued, hath no punishment.* Now the iudgement of the holy Ghost giuen by the mouth of a faithfull Apostle, is such a one, as that it cannot bee refused without punishment; therefore such a iudgement is no Euangelicall Counsell. But let it bee a *Counsell*, it is a good Counsell giuen by the good Spirit of God to man, to his creature, to the work of his hands, by the heavenly Father to his childe that is earthly.

IIII. A Counsell properly is of the inferior to his superior, or of a man to his equall; the superiour armed with power and authoritie counselleth not, but commandeth that which hee iudgeth to bee right and good, and if he vseth words of Counsell, his meaning is, that they take and keepe them as Commandements; yea, all the world knoweth, that the prayers and intreaties of great men, are commandements to all them that are vnder their power and authoritie. Now God is the great of great ones, the Lord of Lords, and the King of Kings, <sup>o</sup> *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that bringeth the Princes to nothing, and maketh the Iudges of the earth as vanitie.* It is he that is our Father, and we are his children; <sup>p</sup> *wee are the clay, and thou our potter* (saith the Church vnto him) *and we all are the worke of thine hand.* He is our Lord, and we his seruants; our Shepherd, and wee his sheepe; our Redeemer, and wee are <sup>q</sup> *those whom he hath redeemed from our vaine conuersation, re-  
 cruined*

<sup>o</sup> Isa. 40. 22. 23.

<sup>p</sup> Isa. 64. 8.

<sup>q</sup> 1. Pe. 1. 18. 19.



coined by tradition from our fathers, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lambe without blemish and without spot. As many titles and names of God, so many arguments for God against vs. <sup>1</sup>To <sup>1</sup>Isai. 66. 2. whom will I look? to him that trembleth at my word. His Counsell is his word. He is our Lord and Father, <sup>1</sup>A sonne honour- <sup>1</sup>Mal. 1. 6. reth his father, and a seruant his master; If then I bee a Father, where is mine honor, and if I be a Master, where is my feare? This honor and feare consisteth principally in that we obey his voice, that we say vnto him with Samuel, <sup>1</sup>Speake Lord, for thy seru- <sup>1</sup>1. Sam. 3. 10. ant heareth. He is our shepheard, and we are his sheepe, and this is the marke of his sheepe, <sup>1</sup>My sheepe heare my voice, and <sup>1</sup>John 10. 27. I know them, and they follow me. Hee that heareth him not, is none of his, <sup>1</sup>He that is of God, heareth Gods words; yee there- <sup>1</sup>Iohn 8. 47. fore heare them not, because ye are not of God. said Christ vnto the Iewes. <sup>1</sup>We are a chosen generation, a peculiar people, saith <sup>1</sup>1. Pet. 2. 9. Saint Peter, and Saint Paul, <sup>2</sup>Yee are not your owne, for yee are <sup>2</sup>1. Cor. 6. 19. 20 bought with a price. And therefore we ought not to haue any will but his whose wee are, to follow it in all things. If these Counsels depended on our wil, we should be our owne, against the Apostle, and against the right whereby the slaue is subiect in all things to him that hath purchased him, and is despoiled of all libertie and disposing of his owne will. I appeale now vnto the conscience of the Author of the Pastorall Letter, that he tell me vpon his soule, if he thinke that God can Counsell a thing vnto man, whereunto man is not bound to yeelde and render quicke and speedie obedience, which hee may reiect, without putting his soule in danger? The clause of his conclusion sheweth euidently that he thinketh so. For if he esteemes not his pretended Counsels to be Commandements; If he beleeues that they may bee reiecte without offending God; with what equitie & conscience hath he stormed and thundered against those, yea, made a seisure of the possessions of those that haue reiecte them?

Y. But whatsoeuer hee thinks, the truth shall bee alwaies one and the same, and if hee will denie it, shee will defend her selfe, and will get her selfe credit against his credit. Hee saith, that Saint Pauls aduice and iudgement is a Counsell. She saith

- euen by the mouth of Saint Paul, that it is a Commandement; for the Apostle hauing said both touching marriage and single life, *As God hath distributed to euery man, as the Lord hath called euery one, so let him walke.* Which is an expresse Commandement, and altogether necessarie in a Common-wealth, and in the Church; he addes, *and so ordaine I in all Churches;* where he vseth a Greeke word *διατάσσω*, signifying to ordaine, and command precisely, as it appeares by the 25 verse, where he saith, *Concerning virgins I haue no Commandement of the Lord.* This will more evidently appeare by a like manner of speech, which the Apostle vseth in this very same Chapter, vers. 12. where being asked, if the partie that beleueth, ought to remaine with the party that beleueth not, who is ioyned to him by marriage, he saith, *but to the rest speake I, not the Lord.* For God had set downe nothing thereof in the old Testament, and the Lord had not giuen any Commandement thereof to his Disciples, because the religion was yet limited within the borders of Iudea; there was not then any diuersitie nor difference of religion betweene the husband and the wife. But the Gospell hauing been carried vnto the Gentiles, it happened that one while the husband did embrace it, another while the wife, the one or the other remaining an Infidell. Now the aduice that the Apostle giues them, is a formal and flat Commandement, *If (saith he) any brother hath a wife that beleueth not, and shes bee pleased to dwell with him, let him not put her away, &c.* They are words of command, the reasons which hee addes to his aduice doe witnesse it: First, *The vnbeleuing husband is sanctified by the wife, and the vnbeleuing wife is sanctified by the husband.* So that their mutuall coniunction and conuersation cannot defile the partie which beleueth. Secondly, *But if the vnbeleuing depart, let him depart; a brother or a sister is not under bondage in such a case.* And then if the vnbeleuing remaine and consents to dwell with the beleuing, the beleuing is bound in such a case. Thirdly, *God hath called vs to peace,* wherefore he that beleueth, ought not to disturbe the peace of the house. Fourthly, *For what knowest thou, O wife, whether thou shalt saue thy husband? Or how knowest thou, O man, whether thou shalt saue thy wife?*

\* 1. Cor. 7. 27.

\* 1. Cor. 7. 25.

\* 1. Cor. 7. 12.

Vers. 14.

Vers. 15.

Vers. 16.

wife? Now all are bound by Gods Commandement, to doe all that which can saue a soule from death. *But as God hath distributed to every man, as the Lord hath called every one, so let him walke.* And who can denie, but that every one is bound to follow the gift and calling of God? Behold how impertinent it is to conclude, that the Apostles iudgement is a Counsell left to a mans deuotion and will, and not a Commandement, because it is he that hath giuen it first, and that the Lord had said nothing thereof before him.

VI. Notwithstanding, let vs see what this pretended Counsell is. The Apostle saith, *Qui vult nubar; Beatior autem si sic permanferis secundum meum consilium, puto autem quod ego spiritum Dei habeam.* The virgin is at liberty to be married to whom she will: but she is happier if she so abide after my counsell, & I thinke also that I haue the Spirit of God. This translation is the Authors of the Pastorall Letters translation, wherein there is a notable falsehood: for the Apostle speaketh here of a widow. *The wife is bound by the Law as long as her husband liueth; but if her husband be dead, she is at liberty to be married to whom she wil, &c.* And the Author of the pastoral letter expounds these words of a virgin, that hath not the right and power to marrie her selfe to whom she will, being vnder the fathers authoritie and power, vnto whom alone the liberty of giuing her in marriage appertaineth, as the Apostle declareth, *Qui iungit virginem suam, bene facit; & qui non iungit, melius facit.* He that giueth her in marriage (namely, his virgin) doth well: but he that giueth her not in marriage doth better. A Text alleaged by the Author of the Pastorall Letter against himselfe: for if it belongs to the father to giue his virgin in marriage, or not to giue her in marriage, he hath played the tyrant to haue handled so rigorously a father and mother that practised on their daughters, virgins, that lawfull power and authoritie, which nature hath giuen vnto them, the Scripture hath authorized, and the right of Nations hath confirmed vnto them. But we will speake of this here below, as also of the intention of the Apostle in this Chapter.

VII. The which I will but touch cursarily in this place; the Corinthians asked the Apostle, if it was expedient for a Christian

<sup>1</sup> 1. Cor. 7. 1.

<sup>2</sup> 1. Cor. 7. 2.

<sup>3</sup> Vers. 8.

<sup>4</sup> Vers. 17.

<sup>5</sup> 1. Cor. 7. 24.

Christian to marrie. He answeres: <sup>6</sup> Now concerning the things whereof yee wrote unto me, it is good for a man not to touch a woman, calling good that which is commodious, profitable, and as he himselfe expounds it, vers. 3 5. *expedient or comely*; he giues the reason, saying, that they that marry, *shall haue trouble in the flesh*, vers. 28. It is therefore good to bee vnmarried by reason of the charges and troubles of mariage, and of the disturbance that it bringeth to the free confession of the Gospell in time of persecution: as he saith, vers. 26. *I suppose that this is good for the present distresse and necessitie*. For then the persecutions were so hot and violent, that they which were without wife and children, were freed from a great burden, hauing nothing to care for but Gods seruice and themselves. Those during that present necessitie, did well not to marrie. This is the Apostles aduice; yet not absolutely, but with a restriction of the gift and vocation of God, saying, that mariage is necessarie for them that haue not receiued the gift of continencie; <sup>7</sup> *Nevertheless to auoide fornication, let every man haue his own wife, and let every woman haue her own husband*. Bellarm. saith, that it is a Counsell; which is against himselfe, for if it bee a Counsell to marrie to auoide fornication, hee that marieth to this ende, shall haue a greater merit, and consequently a greater glory, then he that marieth not. But the words are of the imperatiue moode, and binde all those which haue not the gift of continencie to marry. He repeates them againe, and saith, *If they cannot containe, let them marry, for it is better to marry then to burne*. Concerning those that haue the gift of continencie, he saith, <sup>8</sup> *It is good for them, if they abide euen as I*; yea, he commaunds them so to remaine, if they feelee in themselves that they are called to it of God; <sup>9</sup> *As God hath distributed to every man, there is the gift*, yea, *as the Lord hath called every one*, there is Gods calling; *so let him walke*. Now where there is the gift and calling of God to a thing, there is a necessitie to doe it, and a punishment for him that doth it not. <sup>10</sup> *Brethren*, saith he, *let every man wherein hee is called, therein abide with God*. If then a man hath receiued the gift of continencie, and is called thereto by God, he ought to follow his calling. But if he burnes, and feesles that the gift is taken away, God calles him

him to marriage. It is a Commandement on the one and the other side, and not a Counsell.

VIII. The conclusion is added to the one and to the other.<sup>1</sup> So then he that giueth her in marriage doth well; but hee that giueth her not in marriage doth better. To witz, because that this man lookes better to his virgin, in not giuing her in marriage in so dangerous and troublesome a time (it being presupposed that she haue the gift of continencie) then doth that man. In like manner, the widow<sup>m</sup> is happier if she so abide,<sup>m</sup> 1. Cor. 7. 38. Vers. 40. happier indeede not towards God, who is not moued with these outward things wherein godlinesse consisteth not; but in respect of men, and of the domestticall life, in so much as being a widow, she hath not such care, nor so many distractions in the time of persecution, as the married woman hath. But what serues all this to the cause of the Virselines, and the Counsels of the Monkish life? for the father that gaue not his virgin in marriage, kept her at home. And the widow remaining so did serue God in her house. This ought to be obserued euery where. For there is not to bee found any place of Scripture, what seruise soeuer they coine and make thereof, that concludes any thing for the Monkish life, and therefore that can be alleged by them to the purpose in this controuerfie.

CHAP. XIX.

I. The eight obiection, Saint Paul, by a worke of supererogation hath preached the Gospell freely and frankly

1. Cor. 9.

II. This obiection is nothing to the purpose, is false and contrary to all Saint Pauls doctrine.

III. The true meaning of the Apostles words.

III. In preaching for nothing, hee aimed not at any greater perfection and reward in heauen; and did nothing but that which he ought to haue done.

V. The ninth obiection taken out of the Revelation,

Chap. 14. touching the hundred foure and fortie thousand virgins.

VI. This is a fond and vaine obiection, and which draweth with it many falsehoodes and inconueniences.

VII. The true exposition of this place according to Origin, Ambrose, Austin.

The 8 obiection.

<sup>a</sup> Bellar. de Monach. c. 19 §. 61.

<sup>b</sup> 1. Cor. 9. 15.  
16. 18.

<sup>c</sup> Job 15. 2. 3.

<sup>d</sup> Mal. 10. 10.

<sup>e</sup> Phi. 4. 15. & c.

<sup>f</sup> 2. Cor. 11. 8.

<sup>g</sup> 1. Cor. 15. 10.

**B**ellarmino setteth downe his eight obiection, saying, <sup>a</sup> that Saint Paul in the whole ninth Chapter of his first Epistle to the Corinthians, doth indemonstrably shew that hee hath done more then he was commanded to doe, and therefore hath merited a singular and speciall glory of God: for the Lord hauing ordained, that they which preach the Gospell should live of the Gospell, Paul had rather preach the Gospell without charge, and so doe a worke of supererogation. <sup>b</sup> It were better for me to die, then that any should make my glorying void; for, saith he, though I preach the Gospell, I haue nothing to glorie of; for necessitie is laid vpon me, and mee vnto me, if I preach not the Gospell. What is my reward then? verily that when I preach the Gospell, I may make the Gospell of Christ without charge.

II. <sup>c</sup> Should a wise man utter vaine knowledge, and fill his belly with the East-winds, should hee reason with vnprofitable talke? or with speeches wherewith he can doe no good? Yes, for in all his discourse and purpose there is nothing that serues to the purpose, whereof the question is. For Saint Paul was no Monke nor Frier; hee preached not the Gospell gratis and without cost by any counsell hee receiued of the Lord, who contrariwise declared, that <sup>d</sup> the workman is worthy of his meate. He preached not for nought by any vow. For he should haue broken his vow, hauing <sup>e</sup> receiued maintenance abundantly of the Philippians, and of other Churches. And neuer thought to merit of God euermore life, much lesse an excellent degree of glory therein; for he challengeth nothing to himselfe, but ascribes all to the grace of God, <sup>f</sup> By the grace of God I am what I am, and his grace which was bestowed vpon me was not in vaine: but I laboured more abundantly then they all; yet not I, but the grace of God which was with me. And although he professeth,

testis,



protestis, saying, *I know nothing by my selfe*; namely, in the exercise of his Ministerie, concerning his affection, fidelitie and zeale, yet (saith hee) *am I not hereby iustificed*. Hee was then farre from thinking on workes of supererogation, and obtaining a greater glory; he that knew that he was not iustificed, no not by his workes, esteemed himselfe <sup>h</sup> *not meete to bee called an Apostle, because he persecuted the Church of God*; felt, yea acknowledged himselfe <sup>i</sup> *to be nothing*; preached his demerits, <sup>1</sup> *2. Cor. 12. 11.* his misdeedes towards God; the merits of Christ his Sauour; the mercies of God towards himselfe. <sup>k</sup> *Christ Iesus (saith he) came into the world to save sinners, of whom I am chiefe; howbeit I obtained mercie, &c.* He that in the combat of the law of his members warring against the law of his minde, and bringing him into captiuitie to the Law of sinne, which is in his members, hath no other refuge, then to the mercy of God in Christ, <sup>l</sup> *I thank God through Iesus Christ our Lord*; no other comfort then in the assurance he hath, that <sup>m</sup> *there is now no condemnation to them which are in Iesus Christ*; that faith of Abraham his father, and the father of all the faithfull, <sup>n</sup> *if he were iustificed by workes, he hath whereof to glory, but not before God*; declareth, that not the righteousness only, but <sup>o</sup> *the blessednes of the man*, also consisteth, in that God imputeth vnto him righteousness without workes; affirmeth, that all they that are saved, are saved freely, <sup>p</sup> *ye are saved by grace through faith*; and thereby draweth an argument to exclude workes, saying, and that not of your selues, it is the gift of God, not of workes, lest any man should boast. Because he saith elsewhere, <sup>q</sup> *if by grace, then it is no more of workes, otherwise grace is no more grace. But if it bee of workes, then it is no more grace, otherwise worke is no more worke.* And that saith he of free election, and therefore of vocation, iustification, sanctification, and glorification also which proceede from it, according to the Schoole-mens rule, *Quod est causa causa est causa causati*; That which is the cause of a thing, is the cause of all the effects that proceede from thence. Such an Apostle, who in all his Epistles abaseth man, yea, makes him as a thing of nought, that God may bee his all, who will know nothing, <sup>r</sup> *save Iesus Christ and him crucified*, <sup>s</sup> *1. Cor. 2. 2.* who cries out, <sup>t</sup> *God forbid that I should glory, save in the crosse* <sup>u</sup> *Gal. 6. 14.*

of our Lord Iesus Christ, by whom the world is crucified unto me,  
 2. Cor. 12. 7. 9. and I unto the world; who feeling a thorne in his flesh the mes-  
 senger of Satan to buffet him, protests that he will glory, not in  
 his vertues, not in merites of supererogation, but in his infirmi-  
 ties, that the power of God may rest upon him. Such a man so  
 sensible of his infirmities, so humble by reason of them, so great  
 a Preacher of the mercies of God, such an enemy of mans me-  
 rits, such an Herald and Trumpeter of their sinnes and demer-  
 its; should he haue boasted of so small a matter before God? should  
 he haue made of so easie a thing a work of supereroga-  
 tion? a merit of a greater glory, because he preached the Gos-  
 pell to the Corinthians without charge, whilest he liued at the  
 cost of other Churches? as he tells them, *I robbed other Churches,*  
 2. Cor. 11. 8. *taking wages of them to doe you service.* If it be merite to  
 preach the Gospel without wages, wherefore tooke he relief  
 of other Churches? How suffered he that this his glory should  
 be made void? But although hee preached the Gospel vnto  
 all without wages. Doe the Monkes preach the Gospel for  
 nothing, freely? The preaching without wages freely is an  
 Euangelicall Counsell? if it be, where, to whom, by whom gi-  
 uen, kept by whom? not by the Apostles, not by the ancient  
 Bishops, not by the moderne Bishops, not by Priests and  
 Monkes. How few Bishops, Priests, Monkes can preach?  
 How great is the number of those perfect ones, that cannot so  
 much as reade well? And how few are they which in preach-  
 ing recommend not their wallet & bagge? that would preach  
 if it were not for the scrip? that would doe the office, if it  
 were not for the benefice? *I haue not vsed this power, but suffer all things,*  
 1. Cor. 9. 12. *lest we should hinder the Gospel of Christ.* This people  
 would not haue bought the Gospel with money, his enemies  
 would haue accused him of covetousnesse, would haue vbrai-  
 ded him, that he preached the Gospel for his belly sake, would  
 haue slandered him, and called him an hireling. The cou-  
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 tiousnesse

conscience of those, and the malicious calumnies, of these would have hindered the course of the Gospel. The Apostle knowing this, did labour with his hands; and when his worke could not suffice, hee lived by the liberallitie and maintenance of other Churches: *When I was present with you and abroad, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied, and in all things I have kept my selfe from being burthen some to you, and so will I keepe my selfe.* Surely in regard of his place and office, they owed him his intertainment, and he might have iustly demanded and taken it: but by reason of the circumstances, and of the ende of his function, he might not have asked it, nor taken it. The ende of his calling was the edification of the people, the advancement of the Gospel. Now he confesseth if he had been at charge as with them, he had hindered the Gospel, therefore he might not doe it. *All things* (saith he) *are lawfull for me,* *but all things are not expedient; all things are lawfull for mee, but all things edifie not.* This was one of those things. If hee had taken wages of the Corinthians, he had not edified, he had brought hinderance to the Gospel, for the which it was expedient, yea, necessarie that hee should spare them: for in things indifferent, as this was one, that which is lawfull in it selfe, become methinks unlawfull, by reason of the circumstances of times, places, persons, &c. The other Apostles did live of the Gospel without scandall given or taken; because they preached the Gospel to a free and willing people. *S. Paul* allured us not to the liberallitie of other Churches, but he could not have lived of the Gospel as *Corinthians* among a fardis of those, he might have people, without scandall given by him, to his glory; for he saith, that in so doing, he should have hindered the Gospel of Christ. For his head, *there was nothing for him to desire, that any man should make his glorying void.* What glory? not the merit of any excellent glory before God; as *Bernard* saith: for man that is builded and thence hath nothing in respect of a glory before him, which Christ hath set out him. Neither also because hee preached the Gospel; *For* (saith he) *though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; and is sinne, if I should not preach the Gospel.* What

2. Cor. 11. 9.

1. Cor. 10. 23.

1. Cor. 9. 16.

Pa. Cor. II. 10.

glory then? Surely even the very same that is his stipend, his reward. For (saith he) *if I do this thing willingly, I have my reward.* What reward have I then? A special glory before God (saith *Bellarmin.*) but he himselfe saith not so; but his glory, his reward is, *that when I preach the Gospell, I may make the Gospell of Christ without charge.* This glory, this reward, that he hath preached the Gospell, and advanced the Kingdome of Christ without charges to them, is more to him then all the riches; a glory then which hee had among men, and not before God. And thus hee hath himselfe expounded it; telling them else where, *As the truth of Christ is in me, no man shall stop mee of this boasting in the regions of Achaia.* A glory, in that he had not been burthensome to them, as he saith in the line going before, *and glory in the regions of Achaia,* and not in heaven; and that to the ende that *I abuse not my power in the Gospell.* Which he expounds, when he saith in the eleventh Chapter of his second Epistle, which may serve as a commentarie vpon this place, *What I doe, that I will doe, that I may cut off occasion from them which desire occasion:* for he finnes grievously that giues (in the vse of things indifferent) occasion to any, to refuse or forsake the Gospell.

IIII. Therefore we see here; first, that the Apostle abstained not to take wages of the Corinthians for any hope of a greater reward before God, but hee abstained, that hee should not abuse his power in the ministerie of the Gospell, and in so doing, to hinder the advancement of the Gospell of Christ. Secondly, that his glory and his reward is not a greater perfection and merit, but the contentment he had to haue preached to them the Gospell without taking any thing, and that they had heard him, without giuing him any thing; for if to preach without wages, deserueth an *Aureole*, and a certaine higher degree in heaven, the good Saint *Peter* shall not be the Prince of the Apostles in heaven; but because hee hath liued here of the Gospell, shall bee seated, and shall remaine in a place and degree inferiour to the Apostle Saint *Paul*. Thirdly, that in all this he hath done nought, but that he should haue done. For when the Law permits the vse of things indifferent, it is alwaies with the exception of scandale of the weak. And so doth the Apostle

Apostle expound it; <sup>b</sup> *It is good to do nothing, whereby thy brother stumbleth, or is offended, or is made weak.* <sup>c</sup> *We then that are strong, ought to bear the infirmities of the weak, and not to please our selves.* We ought, saith he; it is not therefore a thing vnder. And by what Law? Surely by the Law of charitie, which bindes vs <sup>d</sup> *to love our neighbour as our selves, and not to seek our owne profit;* which he doth that abuseth his power he hath in things indifferent, to the offence of the weak. Whereupon the Apostle gives these rules, <sup>e</sup> *Take heed lest by any means this libertie of yours become a stumbling blocke to them that are weak;* <sup>f</sup> *let no man seek his owne, but every man anothers wealth.* He hath so commanded it, he hath so practised it; <sup>g</sup> *For though I be free (saith he) from all men, yet have I made my selfe servant vnto all, that I might gaine the more.* To the weak became I as weak, that I might gaine the weak; I am made all things to all men, that I might by all means save some. He that seeketh here any other mystery, is either without knowledge, or without conscience, or without both of them.

V. The last place which they alleage, is taken out of the Revelation, where it is written; <sup>a</sup> *No man could learne that Song, but the hundred and fortie and foure thousand which were redeemed from the earth.* These are they which were not defiled with women, for they are virgins. These are they which follow the Lambe whither soever he goeth; <sup>b</sup> *By which place it appeares, (saith Bellarmine) that the virgins haue a singular reward, seeing they sing a Song that none of the rest of the blessed can sing.* He addes, that the ancient Fathers haue expounded this place of true virgins, and the Author of the Pastorall Letter, *All the Saints doe well to follow our Lord, that is to say, doe imitate him; the Martyrs in his Crosse, the Confessours in his sufferance and patience: but the Virgins doe follow him in all, and every where; Virgines enim sunt & sequuntur agnum quocumque ierit: They are virgins which follow the Lambe whither soever he goeth.*

VI. This is as little to the purpose as the rest, they should proue to vs, that there are Evangelicall Counsels, that the vow of virginity is recommended in the Gospell, and that such a vow merits a greater glory. And they tell vs, that there are virgines

virgines in heaven, &c. Who doubts but that there are many;  
 but they must proue, that they were such by vow, and by the  
 observation of Evangelicall Counsels, and that in Saint *Iohn*  
 time there were Cloisters of men and Nunneries of maidens,  
 That was their taske, from the which they lose themselves, and  
 doe toile in vaine to proue that, which no man denies them,  
 that there are many virgins in heaven. That is their first fault,  
 which is followed by another greater: for to exalt virginitie  
 or chasticie, they alleage a place, which being understood literally  
 and strictly of virgins that never lived in matrimonie, infolds  
 vntruths, absurdities, and no small inconueniences: first  
 that in heaven there is a defect and imperfection in all the  
 other Saints, which had indured and laboured to haue learnt  
 this new Song, and could not learne it. What was it too deepe  
 for their small capacitie? or too long for their short memorie?  
 either they ought to haue learned it, or else they ought not to  
 haue learned it; if they ought not to haue learned it, then they  
 haue out-gone their commission, and ouer-passed their dutie,  
 and in so doing haue sinned; and if they sinne, or can sin, they  
 are not happy. If they ought and would haue learned it, but  
 could not compass it, they are yet defective and imperfect;  
 and therefore they are not happy. Secondly, that 5 other Saints  
 were not redeemed from among men. For this is the priuilege  
 of those hundred and foure and foure thousand. Thirdly,  
 if these words (*these are they which were not defiled with women*)  
 signifies, that they haue not been married; it would follow,  
 that God hath instituted a pollution, that *Adam, Serk, Abraham, David,* all the Patriarkes, Prophets, Apostles, and  
 particularly *S. Peter* the head (say they) of the whole Church,  
 and consequently of these virgins, haue been all defiled, and  
 follow the virgins a farre off; which by this reckoning we  
 perfecter then *Adam*, the Father of the living; then *Abraham*,  
 the Father of the faithfull; then Saint *Peter*, the Head of *Christians*,  
 and are exalted in a higher degree, then their Father and  
 Head; yea, we should also confesse, that God contradicts himselfe,  
 for he saith, *Marriage is honourable in all, and the bed vndefiled*;  
 and elsewhere hee should haue called it a pollution;  
 and the Church of Rome that boasts, she is pure from all spot  
 of

<sup>1</sup> Heb. 13. 4.



of error, doth grossely erre, and sinne daily, in sanctifying and blessing the marriages that defile men; yea, that she contradicts her selfe, in that shee calls them defiled that are married, and calls the marriage a holy Sacrament of the holy Church, conferring grace to the married folks, *ex opere operato*. Fourthly, that the other Saints see not alwaies the face of the Lambe, and therefore are not alwaies happie; for the blessednesse of Saints consists, in that *they see Christ as he is*, as Christ himselfe declareth in that excellent prayer, which hee hath made for all those that shall beleue in him, saying; *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.* For if the virgins have alone this priuiledge to follow him euery where, hee absents himselfe from the others, and sometimes hides his face from them; then that must needs befall them which *Danid* saith, *Thou diddest hide thy face, and I was troubled;* which is contrary to the Scripture, which describe euerlasting life by the contemplation of Gods face; *In thy presence is fulnesse of glory, at thy right hand there are pleasures for euermore;* this was his greatest comfort in his life; *I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.* This is that comfort which Christ Iesus himselfe gives vs, saying, *I will come againe, and receive you vnto my selfe, that where I am, there you may be also.* He said that to the Apostles being married; he saith as much to all, *If any man serue me, let him follow me, and where I am, there shall also my seruant be; if any man serue me, him will my Father honour.* The Apostle speaking by the same Spirit, telleth vs, that then *we shall see him face to face, and we shall ever be with the Lord.* So Saint *Iohn* describing the holy City, and the blessednesse of the Inhabitants thereof, saith, *The Lambe is the Temple, and the light thereof; there his seruants shall serue him, and they shall see his face, and his name shall be in their foreheads.* They therefore shall be alwaies with him, and he alwaies with them. *Behold,* (saith the same Apostle) *the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and be their God. And there are none of*

the Fathers, whose authority can authorize, and make good the most unreasonable and absurdities which accompany their exposition, whereby they turne an allegorie into a licentious sense, as they do in this book often turne the licentious sense into allegories. Although all the Fathers are not of one opinion in this point.

VII. Origen writes, that these hundred and foure and forty thousand are they, of whom mention is made in the seventh Chapter of the Revelation, where it is said, that of every Tribe of Israel, twelve thousand were marked with Gods seal in their fore-heads. John (saith he) writes in the Revelation, of the women which have beene dead in Christ, there were twelve thousand sealed of every Tribe, which being put together, are an hundred and foure and forty thousand, which were not defiled with women, and have remained virgins. The number agree, for twelve times twelve thousand make an hundred forty and foure thousand. Their marks agree, for the twelve thousand of every Tribe were marked with the seal of the living God; and it is said, that these hundred forty and foure thousands had the names of the Lambes Father written in their fore-heads. It is manifest, that those were of the Tribes of Israel. It is also written, that these were with the Lamb on the Mount Say, that is to say (according to Origen) they were Jews. Now there

was neither among the Jewes any profession of virginity by Counsell from God, and by vow according to God. Wherefore it being improbable, that there were so great a number of virgines among the Jewes, we must not thinke that they were corporall virgines. They are the elect of God, whether from among the Jewes then gathered together in heaven, as Origen thinketh; or from whose Christendome which are here described; first by their marks, they had the names of the Father written in the foreheade. Secondly, by their professions, they sung a new song, which none but they could knowe. Forcible ly the third, they alone which have beene washed from the uncleanne of the world, are made capable to heare and comprehend the mysteries of God, which secret and bloud cannot be comprehended by the world, the natural man, fleshly sense. Thirdly, by their bestowments, they have not beene defiled with

women, for they are virgines. That is to say; They haue abstained from all spirituall and corporall whoredome, and as chaste virginnes haue kept themselves from all impietie and vniuersall sinnes. Let vs heare Saint Ambrose expounding the words of the Apostle to the Corinthians that were married; I am uisited among you with godly ialousie, for I haue espoused you to one husband, that I may present you as a chaste virgin to Christ. He writes, that the Apostle requires, that they be virgines in the faith. He allegeth to this purpose these words of Saint Iohn, and saith, He signified the error in women, because this error began by a woman, as also he names the woman Iezabel, because of Achabs wife, who by a zeale shee bare towards Baal, killed the Prophets of God, understanding the idolatrie, whereby the manners and the truth of faith are corrupted and tainted. For if you understand by the woman, light women indeede, and thinke that they are called virgines, because they haue kept their bodies untouched, then exclude the Saints from this glory, because all the Apostles except Iohn and Paul, haue had wives, and seeke to be free to no use for the Apostle Saint Peter, who is the first among the Apostles, how much more among the rest? Let vs heare Saint Austin, or whosoever is Author of the Homilies vpon the Revelations, & we understand (saith he) by virgins, not onely those that are chaste of body, but principally the whole Church that holds pure faith. As the Apostle saith, I haue espoused you to one husband, that I may present you as a chaste virgin to Christ, not polluted and defiled by the adulterous companie of heretickes, nor tied by a wretched personage, as her lines ende vnto the dangerous alluring and deadly pleasures of this world without the remedie of repentance. They are then virgins, not corporall but spirituall, nor that haue kept their bodies from the lawfull touching of women, but that haue preserved their soules from the unlawfull touching of heresies, compared to whores in the Scripture, which being stored with cunning prauities, allurements and flatterings, and with a thousand niceties doe make the ill addicted to swarue from their right way. So the Antichristian heresie is called the great whore, with whom the Kings of the earth haue committed fornication. According to that which Moses and the Prophets say so often of the Idola-

Virgines vult eos esse in fide. In mulieribus errorem significauit.

Excludis ab hac gloria sanctos, quia omnes Apostoli (exceptis Iohanne & Paulo) uxores habuerunt.

In Apocal. h. mil. xi. Virgines hoc loco non solum corpore castos intelligimus, sed maxime omnes ecclesiam que fidem puram tenet nulla adulterina hereticorum mixtione pollutam, &c.

Reuel. 17. 1. 2.

<sup>1</sup>Origen in Le-  
uit. hom. 12.  
Simplicitas fidel-  
virginis ap-  
pellata est, &c.

ters, that goe a whoring after the false gods. And contrariwise Origen saith, *that the simplicitie of faith is called virginitie, &c. and that the soule by the singlenesse of faith, and puritie of her affections, is held to be a virgin.* We oppose therefore these Fathers to the others, and doe affirme, that these hundred and fortie and foure thousand, are either the elect among the Iewes, or all the elect of the Iewes and of the Gentiles, few in number in comparison of the reprobates; which haue not defiled themselves by whoredome with dumbe idols, but haue followed in all their actions the conduct and leading of the Lambe of God, adhering vnto him by faith, as now they walke with him by sight, enioying continually his glorious presence, according as he had redeemed them by his blood, and sanctified and separated them from the rest of the world for this ende, as the first fruites were separated from the whole heape that remained common. The spouse speakes of these virgins, when she saith vnto her Spouse, <sup>k</sup>*Because of the fauour of thy good ointment, thy name is as ointment powred forth, therefore doe the virgins loue thee.* Virgins surely not by vow of virginitie and chastitie, whereof there was no mention in *Salomons* time, the parents thinking in that time that they did iniurie and wrong to their Virgins, to their Families, to their Tribe, if they gaue not their daughters in marriage: but virgins by spirituall chastitie and puritie, as it hath been said.

<sup>k</sup> Cant. 1. 3.

## CHAP. XX.

- I. The tenth obiection taken from examples.
- II. The first example of the vestall virgins.
- III. Impertinent, and nothing to the purpose.
- IIII. Saint Ambrose judgement touching marriage.
- V. And touching the vestall virgines.
- VI. The second example of Iesus Christ, who was neuer married.
- VII. Why Christ abstained from carnall matrimonie.
- VIII. Virginitie makes not virgines like vnto Christ.
- IX. The

IX. *The third example of the foure virgins, daughters to Philip the Evangelist.*

X. *This example is false and impertinent.*

XI. *The fourth example of virgines in Iustines and Cyprians time.*

XII. *As much impertinent as the rest.*

**T**Here is no good worke in all the Scripture, but hath a *The tenth ob-*  
commandment to doe it, a promise to them that doe it, *jection.*  
and examples of Saints which haue done it. Vowes are good  
workes, say our aduersaries; and *Bellarmino* and the Author of  
the Pastorall Letter haue laboured much to authorize them,  
both by the Counsels of Christ, as also by large promises made  
vnto the obseruers thereof. But they haue turmoiled them-  
selues in vaine, and haue alleaged nothing that serues to their  
purpose. They haue scene vanity, and haue written lies. Let vs  
see, if they speake better to the purpose in the allegation of  
the examples of Saints, that haue kept their Counsels.

I. The first example is that of the Vestall virgins or Nunnes  
of the Heathenish Romans. For so reade we in the Pastorall  
Letter; *The onely light of nature had taught the Heathens the* *Pag. 34.*  
*price and value of this vertue; and although few followed it, yet*  
*all had it in admiration, witnesse Augustus the Emperour, who*  
*gane great rewards and prizes to virginities. And Albius see-* *Tit. Lini. de-*  
*ing the Vestall virgins goe afoote, commanded his wife and chil-* *cad. lib. 5.*  
*dren to come downe from their chariot, and made the virgins get*  
*up in their place. To this purpose the Author alleageth a long*  
*sentence of Saint Ambrose, taking an argument from the ho-*  
*nour that men gaue in time past vnto the Vestall virgins, to the*  
*honour due to Christian virgins.*

III. And in all that how many faults? To say, that the Hea-  
then haue acknowledged by the light of Nature, that virginity  
was a vertue of great price, and therewith to cal it an Euan-  
gelicall Counsell. For if it be of the Gospell, it is vnknowne  
by Nature; the Gospell *being a myserie, which in other places* *2 Ephe. 3. 4. 5.*  
*was not made knowne vnto the sonnes of men, as it is now reuea-* *Rom. 16. 25. 26.*  
*led vnto his holy Apostles, and Prophets by the Spirit. Flesh and*  
*bloud*

bloud revealeth nothing of the things of the Gospell; how then could the Heathens, that were nought but flesh & bloud, haue knowne the value of this virginitie? the price and merit thereof? the *Aureoles* that are reserved to it in heauen in *illa parte*, things whereof there was neuer any mention made but vnder the Gospell? Here then the Author of the Pastorall Letter contradicts himselfe, and to his contradiction addes an vntruth. *The Heathen* (saith he) *haue knowne the excellencie and price of virginity by the light of Nature.* What Heathen? the things that are naturall, are indifferently obserued by all Nations. All Nations know by the light of Nature that there is a God, and therefore there was neuer any Nation found to bee without a God, and without some kinde and smack of Religion. But all the world hath continued vntill the time of Monks without esteeming so much virginitie, except some few bewitched by the diuell. For nature teacheth, that maides haue been made for marriage, being a thing as naturall to desire marriage and vs it, as to bee an hungry and drie, as to eat and drinke. During the Law of Nature God said, *It is not good that the man should be alone, I will make him a helpe meet for him.* This helpe is the woman, expressly created of God to be a meete helpe for him in the state of marriage. The Law of nature hath beene changed by *Moses*, and there is no mention of any price of virginitie, of any promise made to it: but con-

<sup>b</sup> Genes. 2. 18.

<sup>c</sup> *Clement Alex.*  
and. *lib. 3.*  
*Quemadmo-*  
*dum autem hu-*  
*milis est man-*  
*suetudo non af-*  
*flicta corporis,*  
*ita etiam conti-*  
*nentia est anima*  
*virtus, que non*  
*est in manifesto*  
*sed in occulto.*

<sup>d</sup> *Ibidem Paulo*  
*ante. Quid enim*  
*an non iuxta ci-*  
*am continenter*  
*ut matrimonio.*

trariwise there is no mention of marriage, and great are the promises that God hath made to that state, which cannot be but most holy, and of great value to the Church of Rome, seeing that she hath made a Sacrament thereof although in effect marriage and virginitie are things in disorder, wherein there is neither vice nor vertue, nor any part of the service of God; For that which the Apostle saith of meate and drinke, is true of all carnall things; *The Kingdom of God is not in meate and drinke, but in righteousness and peace, and joy in the holy Ghost.* Chastity which is in virginitie, or in marriage is a vertue, but corporall virginitie is no vertue; For as bunnitie is the meeknesse, and soe the affliction of the body; so continencie is a vertue of the soule, which is manifest by the same, *Sith Clement* affirming; *but it is the way of marriage that commendeth.* And to shew that



that the Romans did abuse themselves in that opinion which they had conceived of virginities: commanding that the continual fire should be kept by these Vestal virgins, as if they had been holier then the married women: God on the other side ordained, that the Priests (which were all married) should put fire upon the Altar, and lay the wood in order upon the fire, and should keepe the fire burning continually upon the Altar. Whence I could also conclude in like manner, that matrimony is a great virtue, and the price thereof is great. The honour that Augustus and Albinus yielded, and gave unto the Vestals, had reference to their office, and not to their virginities. Now their office was the service of Devils. And if this be a good argument, Augustus and Albinus did much honour to the Vestall virginities; therefore they did much honour Virginities. This will bee a better one, God advanced in great dignitie the high Priests, which were all married; he would have them to beare on their forehead a plate of pure gold with this inscription, *Holiness to the Lord*, and expressly ordained, that all should have them in singular estimation and reverence; therefore he hath thus honoured marriage. Let vs now iudge of the worth of this prooffe: Wee seeke the examples of those that haue kept Evangelicall Counsels, and they alledge the superstition and idolatrie of the Vestall virgins, the price of their virginities, the esteeme that was made thereof by two idolaters that knew not God. After this manner they finde our purgatorie in Plato and Virgil, and so might they reduce and bring backe all the Paganisme of the Heathens. They should see the Priests among them geld themselves, so observe so much the better a single life, and leave the world of their bastards: for in this sort did the Priests of Cybele, the grand mother of the gods, geld themselves. Thus many Friars doe whip themselves, till they fetch blood, for so did the Priests of *Baal* cut themselves after their manner with knives and laurens, with the blessed gushad, one upon them. Thus the Priests of the Syrian goddess did fast and mangle themselves, begging from door to door, and gathering into their wallet, corne, pease, wheate, bread, all sortes of meates, the best wine in their great leather barrels, in this manner of begging, of brass, silver or gold. Thus the

*Leuit. 1. 7.*

*Leuit. 6. 12.*

*Exod. 28. 36.*

*1. King. 18. 28.*

*Lucia de Dea Syria.*

*Apuleius lib. 8. de Asino.*

Papists

Papists celebrate Candlemas day, in honour of the Virgin *Maria*, the Queene of Heauen; for thus did the Heathen celebrate it, in honour of *Proserpina* the Queene of Hell; the service remaines, but the name is changed. So are the Churches full of images of men and women, representing the Saints of either sexe, because the Heathen had their Temples adorned with the like images, representing their gods and goddesses; so we neede not to enquire any more what God commands, and what the Saints haue done according to his Commandement, but the examples of the Heathens shall be the rules of our actions. O Christians! how long will yee loue, beleue, and follow them, which seduce you by their lies?

IIII. Saint *Ambrose* Rhetorick is better then his Diuinitie in his bookes of virgines; he was accused by those of his time, that he preached and exalted too much virginitie. Hee glories in it, saying, *Would to God I could repeale and call back those that will marrie, that I could change their nuptiall vails into a holy vails of integritie.* This is to taxe obliquely marriage of vice and pollution, contrary to the Apostle that saith, *Marriage is honourable in all, and the bed vndefiled.* This is to desire that which the Apostle forbids, *I will* (saith he) *that the younger women marry, beare children, guide the house, give none occasion to the aduersarie to speake reprochfully.* This is to contradict himselfe, and to make way for false dealing and periurie. For some lines after, he sets downe with his approbation the sentence of our Lord, prohibiting to dissolve *marriage, except it be for fornication*; and that of Saint Paul, *Art thou bound vnto a wife, seeke not to be loosed.* For they which marrie, doe promise one another firmly to liue together so long as life doth last, and doe contract a covenant betweene them, called in the Scripture *the Covenant of God*; which they cannot violate without disloyaltie and periurie against God, and against men. With what conscience then hath Saint *Ambrose* desired, that he could haue perswaded the married folkes to forsake their nuptiall vails; was he more then a man? and he saith vnto man, *What God hath ioyned together, let no man put asunder.* And notwithstanding this his sentence, whereby he complaines, that none did dissuade nor diuert the

Vestall

*Ambrose de  
virginis lib. 3.  
Vtinam possem  
reuocare nupti-  
as, utinam pos-  
sem flammam  
nuptiale pro in-  
tegritatis muta-  
re velamine.*

*1 Heb. 13. 4.*

*1 Tim. 5. 14.*

*Mat. 19. 9.*

*1 Cor. 7. 2. 27.*

*Prov. 2. 17.*

*1 Mat. 19. 6.*

Vestall virgines from their prophane ceremonies, and that some vnderooke to banish virginitie out of the Church, though this sentence could wel conclude, yet it concludes nothing to the purpose and intention of the Author of the Pastoral Letter. The question was, not, if a father might compell his daughters virgines to marry, but if he may oppose himselfe for good considerations that they leaue him not, nor affect and giue their persons, their goods, and their seruice to the Colledge of the *Virselines*. Now seeing that they haue alleaged the Vestall virgines with a sentence of Saint *Ambrose*; I will also set downe in counterchange the commendation which Saint *Ambrose* giues them, that the Monkes and Friers may view themselves in their single life.

*Ambros. de virg. lib. 1. Itaque nec casta est quam metu cogitur, nec honesta quae mercede condicitur, &c. Conferuntur immunitates, offeruntur pretia, quasi non hoc maximum petulantia sit indicium, castitatem vendere; quod precio promittitur, precio soluitur, precio adducitur, precio adnumeratur, nescit castitatem redimere, quae vendere solet.* Pag. 35.

V. She is not chaste who is compelled by feare, nor honest which doth it for reward, &c. freedoms and priuiledges are giuen to them, some offer them wages, as if it were not a very great figure of impudencie and vncleannesse to sell chastitie. That which is promised for a price is paid with a price, is sold with a price, is reckoned by a price. She that is wont to sell her chastitie cannot redeme it. If this accusation be true as it is, to whom belongs it better then to the Popes, Cardinals, Bishops, Priests, Abbots, Priours, Commaunders, Munkes, Nunnes, &c. whereof some are compelled by a fatherly feare, others are allured by faire promises, and rich rewards to abstaine from mariage; that liue not in the state of single life, but for to liue idely, richly, luxuriously, and in honour; for otherwise they would not abstaine from honourable marriage, seeing they abstaine not from fornication, filthy and preiudiciall.

VI. The second example is that of Iesu Christ, that was a virgin and the sonne of a virgin. Therefore Saint *Ierome* against *Iouan*, saith, that though he had not giuen vs any Counsell of virginitie, his birth, his life, his affections, during the time he liued and conuersed in this world, teacheth vs it enough. For this cause Saint *Cyprian* calles virginitie the image and resemblance of Iesu Christ. These are the words of the Author of the Pastoral Letter.

VII. Deriued originally from hereticks, more ancient then Saint *Cyprian*, *Basil*, or *Ierome*. There are that say openly

*Clemens Alex. lib. 3. Dicunt autem gloriosi ipsi iustificatores se imitari dominum, qui neque uxorem duxit, neque in mundo aliquid possedit.*

(saith *Clement Alexandrinus*) that marriage is fornication, and maintaine, that it hath been instituted by the diuine. Now these glorious boasters say, that they imitate our Lord, who neuer was married, nor possessed any thing in this world, boasting that they vnderstand a great deale better the Gospell, then others doe. This is the language euen of our Monkes, sauing that they dare not openly condemne marriage, although they are compelled to condemne it in effect, if they thinke that Christ hath taught vs single life by his example. For Christ is to be imitated of vs all, in all that wherein he hath proposed himselfe for an example. If then he hath giuen an example of single life in his person, all ought to abstaine from marriage. For the life of Christ is the rule of ours. But (saith *Clement*) these fellows know not the cause, why our Saviour Christ did not marry: for first hee had the Church for his Spouse. Secondly, hee was not a common man, as hauing neede of a helpe according to the flesh, neither was it necessarie that he should beget children who dureth for euer, and is borne the onely Sonne of God. He will say in substance, that the Sonne of God became man by a speciall dispensation of God, and came into the world by a particular calling to make children, not by ingendring after the flesh those that were not, but by renewing after the Spirit those that were. The generation is of the first *Adam*, the regeneration is of the second *Adam*. They that are borne of the first, are borne of flesh and blood, and are called the sonnes of men. They that are renewed by this second, are borne againe of his Spirit, and of his word, "Being borne againe, not of corruptible seede, but of incorruptible, namely, by the word of God which liueth and abideth for euer, and are called the Sonnes of God. The first begat in his life, and being dead ceased to beget. The second begat in his death, and since his death ceaseth not to ingender, as *Isaiah* prophesied, saying; "When thou shalt make his soule an offering for sinne, hee shall see his seede. Therefore carnall marriage was not so consonant to his calling. If he had begot children after the flesh like the first *Adam*, he could not haue bene our second *Adam*, ingendring children to God after the Spirit. As he was not borne of carnall marriage, so hath he not willed that any should be borne of him by carnall marriage. It is *Adams* right

⁊ *Ibid.* Deinde causam nesciunt cur dominus uxorem non duxerit, primum quidem propriam sponsam habuit ecclesiam: Deinde vero nec homo erat communis, ut opus haberet etiam adiutore aliquo secundum carnem. Neque erat ei necesse procreare filios qui manet in aeternum, & natus est solus Dei filius.

⁊ *1 Pet.* 1. 23.

⁊ *Isai.* 53. 10.

right to be the Father of the naturall man, it is his right to bee the Father of the spirituall man, and notwithstanding to shew that he gaue no example to any, to abstaine from marriage, he chose married men for his Apostles, he honored the marriage <sup>1 Iohn 2. 2.</sup> feast with his presence, and by his first miracle; hee declared, that marriage is an institution <sup>2</sup> of God, and that the bond <sup>3</sup> thereof is indissoluble and inseparable. <sup>4 Mat. 19. 4.</sup>

VIII. The ancient Father haue exceeded and haue spoken (be it spoken by their leaue, and with their fauour) against all truth: for as marriage makes not the faithfull which vseth it holily, vnlike to God, so doth not virginitie make <sup>2</sup> *man enen* <sup>3</sup> *like God*, though Saint *Basil* saith so. Virginie also is not the <sup>4</sup> *image and resemblance of Christ*, as Saint *Cyprian* affirmeth. Holinesse alone makes man like God, and this holinesse may be in as great a measure in them which are married, in *Abraham*, in Saint *Peter*, in the Brethren of our Lord, as in the eleuen thousand Virgins. It is vnto the married folkes, and not vnto any virgins by Counsell and by Vow, that God saith in his Law; *Thou shalt be holy, for I am holy*. It is vnto all, both married and <sup>5</sup> *vnmarried*, that *Peter* speaks; <sup>6</sup> *As he which hath called you* <sup>7</sup> *is holy, so be yee holy in all manner of conuersation; and the image of Christ consisteth in* <sup>8</sup> *knowledge, righteousnesse, and true holi-* <sup>9</sup> *nesse*, saith Saint *Paul*; and this knowledge, righteousnes and true holinesse hath been as great in *Adam* and *Eue*, in *Noe*, in *Abraham* and *Sarah*, in *Isaac* and *Rebecca*, in *Jacob* and *Rachel*, in *Moses*, with whom God spake face to face, and who hath had testimonie <sup>10</sup> *to haue been very meeke aboue all the men* <sup>11</sup> *which were vpon the face of the earth*, in *Ioshua*, <sup>12</sup> *in Deborah* <sup>13</sup> *the wife of Lapidor*, and notwithstanding a Prophetesse; in *Samuel*, in *Danid*, in *Iosias*, in <sup>14</sup> *Huldah* the Prophetesse, the <sup>15</sup> *wife of Shallum*; in *Isaiab* and his wife, who also was <sup>16</sup> *a Prophetesse*; in the <sup>17</sup> *Brethren of our Lord*, in *Cephus*, and the o- <sup>18</sup> *ther Apostles* which did leade with them their wiues; and it may be yet as great as it hath euer been, as it can be euer in any virgin or vnmarried person: <sup>19</sup> *God is no respecter of persons*; <sup>20</sup> *for they all* (great and little, married and vnmarried) <sup>21</sup> *are the worke of his hands*. If it were otherwise, if virginie were the image of Christ, the Vestall virgins should haue been like vnto

*¶ Clement Alex-  
and. from. lib. 3.  
Quia etiam  
qui colant idola  
a cibis & vene-  
re abstinent. Cer-  
te Magis quoque  
cura est, qui an-  
gelos & demo-  
nes colunt, simul  
a vino & ani-  
matis & rebus  
abstinere vene-  
reis.*

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*Christ. ¶ They which adore idols, (saith Clement) doe abstaine  
from meates and carnall lust, now the Apostle saith, that the  
Kingdome of God is not meate and drinke, surely the Sorcerers  
which adore the Angels and the Devils, doe abstaine altogether  
from wine, from lining things, and from women. Where shall  
we finde any in the most austere Cloister which doe as much?  
The Fathers then haue mistaken, when they haue established  
the image and resemblance of God, in that which was to bee  
found in the Heathen, and isto be found in these daies. among  
the Turkes, with a great deale more excesse of seueritie, then  
among all the Monkes of Christendome.*

IX. The third example is of the beginning of the Primitive  
Church: for our Author of the Pastorall Letter saith, *This  
Counsell had so penetrated and passed through in the beginning of  
Christianitie, as Saint Ierome obserues it eloquently upon the  
Acts of the Apostles: Post crucem Christi statim una domus  
Philippi quadrigam producit virginum filiarum: That after the  
Crosse of Christ, presently the house of Philip yeelds foure daugh-  
ters virgins.*

X. What could the Author of the Pastorall Letter haue al-  
leaged worse against his cause and intention? he hath hereto-  
fore spoken of an Evangelicall Counsell, recommending single  
life and voluntarie pouertie, and now he speakes of *¶ Philip* the  
Euangelist keeping house in Cesarea, married, and hauing his  
daughters with him in his house. *Philip* then hath not kept the  
Euangelicall Counsels, and hath not been lesse perfect for all  
that I hope, then the perfectest Monke or Frier. Secondly, hee  
will proue, that the daughters ought to leaue father and mo-  
ther, and withdraw themselues into a Monasterie to keepe  
there their virginitie, and that the fathers and mothers ought  
to consent thereunto; and hee sets vs downe the example of  
foure daughters virgines dwelling in their fathers house, and  
liuing there as Christianly as any cloisterly Nunne. Thirdly,  
hee presupposeth against the truth of the historie, that these  
maides haue persevered in their virginitie all their life time. For  
the Scripture saith it not, and *Clement Alexandrinus* saith the  
cōtrary, writing against the hereticks heretofore mentioned, and  
asking them; *¶ Doe they reprove the Apostles also, for Peter and*

*¶ Clemens Alex-  
and. from. lib. 3.  
An etiam repro-  
bant Apostolos?  
Petrus enim &  
Philippus filios  
procreant;  
Philippus autem  
filias quoque su-  
as viris tradidit.  
Euseb. lib. 3. Ec-  
cles. hist. cap. 27.*

*Philip*



Philip have begot children, and Philip hath given his daughters in marriage. They were then virgins when Saint Paul passed by that way, but they ceased to be virgins when they were married. *Bellarmino* answereth, that we ought to beleene, that they have beene perpetually virgins, and by election, because that *nach. c. 10. §. 2.* Saint Luke relates that as a great matter, to wit, that one man had foure daughters virgines. Now what great matter is it to haue foure daughters virgines, which being marriageable, did marrie? But Saint Luke recites not as a great matter that Philip had foure daughters virgines, but that he had foure daughters virgins: which did prophesie. A thing commendable and worthy to be registred to posteritie, that one man hath had in his house foure daughters virgins, which being Prophetesses, the prophesie of the Prophet *Isa. lvi.* hath been fulfilled, *your* *Isa. lvi. 1. 2. 3.* *sonnes and your daughters shall prophesie.*

XI. The last example is of the Church, in the time of *Cyprian* and *Iustine Martyr*. *Cyprian* saith of his time, *The world is filled with those which can comprehend continencie, which like Eunnches for the Kingdome of God.* *Iustine* elder then hee saith; Surely many of the one and of the other sexe of sixtie and *polog. 2.* *seventie* yeeres of age remaine Eunnches and Virgines, and in this state haue kept the discipline of Iesus Christ, euen from their youth up; and I glory that I can shew such among all the sexes of those of our religion. Behold the first fruites of the Gospell, saith our Author of the Pastoral Letter.

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Gal. 3. 22. 23.

XII. The fruit of the Gospell is the fruit of the Spirit, *love, joy, peace, long-suffering, gentleness, goodness, faith, meeknesse, temperance, &c.* Of these fruites are not virginittie nor marriage, but chastitie in the one and in the other state, is a true fruit of the Spirit, and is comprehended vnder the vertue *Temperance.* *Iustine* and *Cyprian* say not that virginittie is a fruit of the Gospell: for that which is common to Christians and Heathens is not of the Gospell; but they recommend those, which in so wofull a time wherein the fires were lighted, the sword drawne, the publicke power and strength armed with fury, with threatnings, and with vengeance against the faithfull, did abstaine from marriage for the Kingdome of Heauens sake. For he who in time of persecution is charged with wife,

and children, and sees himselfe brought to this hard necessitie; either to bow the knee before *Baal*, or to be deprived of that wherewith hee should sustaine his family; to bee separated by banishment or death from those that are the halfe of himselfe, his flesh, his bones, and his blood; or else to traile and leade them all after him with great feare, toyle, and continuall danger, hath no small tentations; hee that faints not, nor yeeldes vnto them, may well say, that hee hath in him a greater strength, then that of the world. But hee which is alone, whether he must flie, or must die for the Gospell, is farre from these tentations, and is rid from all that which might stay him, which might diuert, or quench the zeale, whereby he is carried to a free and constant profession of the Gospell. For which cause the ancient Fathers seeing the Church of God pressed and oppressed with this necessitie, did by long and vehement orations, exhort men and maides to virginity; and many of them did follow their exhortations, not by vow, but by Gods gift and calling, not by superstition and opinion of any merit and greater perfection, but to apply themselves the better to the seruice of God with lesse disturbance, without shutting themselves into a Monasterie, without forsaking their houses, without selling their goods, or leauing them, and without tying themselves to a continuall continencie. For the daughters went abroad in publike as the others, clothed like others, and sometimes too sumptuously, which Saint *Cyprian* reprehends, saying, *Quid ornata, quid compta procedis, quasi maritum ut habeas, aut queras?* Why goeth she forth decked and tricked vp, as if she had a husband, or else sought one? Some of them were very rich, and did debate (to maintaine their vanitie) that they ought to vse their riches. The holy man commands them not to sell them, but *take the vse of thy riches. O virgin, (saith he) vse them but vnto wholesome things, vse them but to good artes, vse them but in such things as God hath commanded, as the Lord hath shewed; let the poore feele that thou art rich, be not die that thou hast meanes; giue thy patrimonie to vsurie vnto God, feede Christ, &c.* In *Sancti Martyris* words are ill translated and altered from their sense. For he speaks not there of virgins, but of those only which *ad opus disciplinæ*, remaine chaste, or with-

*3 Cyprian. de hab. virg. utere, sed ad res salu- tares; utere, sed ad bonas artes; utere, sed ad illa qua Deus praece- pit, qua dominus ostendit. Diuitem desentiam pan- peres, locupletem sentiant indigen- tes; Patrimonium tuum Deo seruera Christum ciba, &c.*

out defiling themselves with fornication, as the Gentiles did among whom it was a hard matter to finde one that had lived without defiling themselves with that sinne, whereas *Iustine* boasteth, that hee could shew, not those which haue kept Christs discipline (as if single life were the discipline of our Lord Iesus Christ) but those which haue learned the doctrine of Christ from their infancie, *is in multis inuenerit uirgines et iuues*, many of all orders, men and women, of threescore and of seuentie yeeres of age, which haue neuer defiled themselves. But that hee spake of virgines closely shut vp in a monastery separated from the world, vayled, and clothed with a particular habit affected by their order, bound by the vow of perpetuall continence; that they sold all, forsaue all, transported their patrimonie ouer to the Cloisters, that they were holier, perfecter, better then the married women, that they did more then they were commanded, that they merited Aureolas by their workes of supererogation? This is that which they should proue against vs, and this is that wherein all they that vndertake this taske shall come short, vnto whom I will say that which *Iob*

said vnto his friends; *Turne, I pray you, let there*

*= Iob 6. 29.*

*bee none iniquitie: retorne, I say, and yet*

*shall see yet my righteousnesse in  
that behalfe.*

**Come Lord Iesus, euen so come.**

**FINIS.**

### *Errata.*

Pag. 2. lin. 9. the introgration is to be put after these words, *walk deceived*,  
d<sup>e</sup>. Pag 7. l. 18. r. *consolations*. p. 8. l. 4. r. *gardiens*. p. 14. 30. r. *their enlightening*.  
p. 20. l. 1. r. put out *that*. p. 21. l. 13. put out *defend them and*. p. 27. l. 36. r. *depi-*  
*ning*. p. 30. l. 27. r. *and the people*. p. 32. l. 15. put out of p. 37. l. 28. r. *Authors*. p.  
40. l. 24. r. *Truch-men*. l. 26. put out and. p. 46. l. 17. r. *sand*. p. 55. l. 31. r. *in the*  
*Counsell*. p. 56. l. 28. put out *back*.

*Courteous Reader, in reading over this Booke, thou maist chance to meeete with  
some other faults, the which I intreate thee to mend with thy pen.*